[CONFIDENTIAL.] [No. 39 of 1912.]

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 28th September 1912.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers.

(Corrected up to the 10th August 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI.				
1	"Bangaratna" ...	Krishnagar	Weekly	Kanai Lal Das; Hindu, Karmokar; age 28 years	1,500
2	"Bangavasi" ...	Calcutta	Do.	Bihari Lal Sarkar, Kayastha, age 55 years; Hari Mohan Mukherji, Brahmin, age 43 years: Satyendra Kumar Basu.	15,000
3	"Bankura Darpan"	Bankura	Do.	Rama Nath Mukherji, V.L.M.S., Brahmin, age 51 years; Viswanath Mukharji, B.L., Brahmin, age 49 years.	453
4	"Barisal Hitaishi"	Barisal	Do.	Durga Mohan Sen, Baidya, age 35 years	600
5	"Banga Janani"	Rangpur (Bhotmari)	Do.	Sasi Mohan Adhikari, Baidya, age 37 years	.....
6	"Basumati" ...	Calcutta	Do.	Sureschandra Samajpati; Hari Pada Adhikhari, age 41 years: Mani Lal Banerji, age 36 years.	18,000 to 20,000
7	"Birbhum Hitaishi"	Bolepur (Birbhum)	Do.	Dibakar Banerji; Hindu, Brahmin; age 43 years	350
8	"Birbhum Varta"...	Suri (Do.)	Do.	Debendra Nath Chakravarti, Brahmin, age 38 years ...	900
9	"Birbhum Vasi" ...	Rampurhat (Do.)	Do.	Nil Ratan Mukherji, B.A., Brahmin, age 44 years	250
10	"Biswadut" ...	Howrah	Do.	Nagendra Nath Pal Chaudhuri; Hindu, Kayastha: age 36 years.	1,500
11	"Burdwan Sanjivani"	Burdwan	Do.	Probodhananda Sarkar, B.L., Kayastha, age 31 years ...	500
12	"Chabbis Pargana Vartavaha."	Bhowanipore	Do.	Hem Chandra Nag, Kayastha, age 29 years	500 to 700
13	"Charumihir" ...	Mymensingh	Do.	Baikuntha Nath Sen, B.L., Kayastha, age 42 years	1,100
14	"Chinsura Varatavaha."	Chinsura	Do.	Dinanath Mukherji, Brahmin, age 46 years	300
15	"Dainik Chandrika"	Calcutta	Daily, except on Thursdays.	Hari Das Dutt and Kshetra Nath Sen	4,000
16	"Dacca Gazette" ...	Dacca	Weekly	Satya Bhusan Dutt Roy, Baidya, age 46 years	90
17	"Dacca Prakas" ...	Do.	Do.	Mukhunda Behari Chakravarti, Brahmin, age 42 years ...	80
18	"Dhruba Tara" ...	Mymensingh	Do.	.....	.....
19	"Education Gazette"	Chinsura	Do.	Pandit Nibaran Chandra Bhattacharjee, Brahmin, age 56 years.	1,500
20	"Faridpur Hitaishini"	Faridpur	Fortnightly ...	Raj Mohan Mazumdar, Baidya, age about 72 years	400
21	"Gaud Dut" ...	Malda	Weekly	Krishna Chandra Agarwalla	.....
22	"Hindu Ranjika" ...	Rajshahi	Do.	Kasinuddin Sarkar, Muhammadan, Printer, age 41 years ...	185
23	"Hindusthan" ...	Calcutta	Do.	Hari Das Dutt	1,000
24	"Hitavadi"	Do.	Do.	Anukul Chandra Mukherji and Sakharam Ganesh Deushkar	20,000 to 30,000
25	"Hitavarta"	Chittagong	Do.	.....	.....
26	"Islam Rabi" ...	Mymensingh	Do.	Maulvi Nazimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran"	Bagerhat	Do.	.....	About 300
28	"Jasohar" ...	Jessore	Do.	Ananda Mohan Chaudhuri; Hindu, Kayastha	500
29	"Jyoti"	Chittagong	Do.	Kali Sankar Chakravati, Brahmin, age 47 years	1,500 to 2,000
30	"Kalyani"	Magura	Do.	Biswesswar Mukherji, Brahmin, age 46 years	500

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI—*concld.*				
31	"Kasipore Nibasi" ...	Barisal	Weekly	Pratap Chandra Mukherji; Brahmin: age 68 years	500
33	"Khulnavasi" ...	Khulna	Do.	Gopal Chandra Mukherji; Hindu, Brahmin, age 51 years	350
33	"Malda Samachar"	Malda	Do.	Kali Prassanna Chakravarti, Brahmin, age 42 years	440
34	"Manbhum" ...	Purulia	Do.	Bagala Charan Ghosh; Hindu, Kayastha; age 41 years ...	About 500
35	"Midnapore Hitaishi"	Midnapore	Do.	Manmatha Nath Nag, Kayastha, age 35 years	500
36	"Medini Bandhab"	Ditto	Do.	Deb Das Karan; Hindu, Sadgop; age 44 years	462
37	"Mahamaya" ...	Chinsura	Do.	Hem Sasi Som, Kayastha, age 57 years	150
38	"Moslem Hitaishi"...	Calcutta	Do.	Shaik Abdur Rahim and Mozummul Haque	4,000 to 5,000
39	"Muhammadi" ...	Ditto	Do.	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
40	"Murshidabad Hitaishi."	Saidabad	Do.	Banwari Lal Goswami; Hindu, Brahmin; age 46 years ...	200
41	"Nayak"	Calcutta	Daily	Birendra Chandra Ghosh and Panchkari Banerjee	1,500 to 3,000
42	"Navavanga" ...	Chandpur	Weekly	Harendra Kisore Ray, Kayastha, age 25 years	502
43	"Noakhali Sammilani"	Noakhali	Do.	Sasi Bhushan Das, Kayastha	200
44	"Nihar"	Contai	Do.	Madhu Sudan Jana, Brahmo, age 43 years	300
45	"Pallivarta" ...	Bongong	Do.	Charu Chandra Ray; Hindu, Kayastha; age 38 years ...	500
46	"Pallivasi" ...	Kalna	Do.	Sasi Bhushan Banerji, age 47 years	300
47	"Pabna Hitaishi"	Pabna	Do.	Basanta Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	500
48	"Praja Bandhu" ...	Tippera	Fortnightly ...	Munshi Muhammad Ali Mean, Musalman, age 53 years ...	200
49	"Prasun" ...	Katwa	Weekly	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years.	618
50	"Pratikar" ...	Berhampur	Do.	Kamakshya Prasad Ganguly, Brahmin, age 64 years ...	508
51	"Purulia Darpan"...	Purulia	Do.	Amulya Ratan Chatterji, Brahmin, age 41 years	About 700
52	"Rajsakti"	Do.	Do.	Bagala Charan Ghosh, Kayastha, age 41 years	110
53	"Ratnakar" ...	Asansol	Do.	Satya Kinkar Banerji, Brahmin, age 26 years	500
54	"Rangpur Durpan"	Rangpur (Bhotmari)	Do.	Braja Nath Basak; Hindu, Tanti; age 52 years	200
55	"Rangpur Dikprakas"	Ditto ditto ...	Do.	Hara Sarkar Maitra, Brahmin, age 66 years	300
56	"Samay"	Calcutta	Do.	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years ...	500 to 600
57	"Sanjaya"	Faridpur	Do.	Rama Nath Ghosh, Kayastha, age about 38 years	500
58	"Sanjivani"	Calcutta	Do.	Lalit Mohan Das, late Professor, City College; Sibnath Sastri, M.A; Ramananda Chatterji, M.A., Editor, "Modern Review," etc.; K. K. Mitter.	11,000
59	"Sansodhini" ...	Chittagong	Do.	Kashi Chandra Das Gupta, Brahmo, age 60 years	400
60	"Suhrid"	Perojpur	Fortnightly ...	Ram Chandra Pal, Kayastha	200
61	"Subarnabanik" ...	Calcutta	Weekly	.....	.....
62	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto	Do.	Rasik Mohan Chakravarti, Brahmin, age 39 years, an Mrinal Kanti Ghosh.	2,500
63	"Siksha Samachar"	Dacca	Do.	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 year ...	.....
64	"The Calcutta Advertiser"	Calcutta	Do	.....	.....
65	"Tippera Guide" ...	Comilla	Do.	.....	.....

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1	2	3	4	5	6
	BENGALI—*concld.*				
66	"Tippera Hitaishi"	Tippera	Weekly	Kamaniya Kumar Singha, Brahmo, age 23 years	700
67	"Vartabaha" ...	Kanaghat	Do.	Girija Nath Mukherji; Hindu, Brahmin, age 41 years ...	500 to 600
68	"Viswavarta" ...	Dacca	Do.	Abinash Chandra Gupta, M.A., B.L.; Hindu, Baidya, age 36 years.	1,000
	HINDI.				
69	"Bajrangi Samachar"	Jamore (Gaya) ...	Monthly	.....	.....
70	"Bharat Mitra" ...	Calcutta	Weekly	Ambika Prasad Bajpayi	About 4,000
71	"Dainik Bharat Mitra"	Do.	Daily	Ambica Prasad Bajpayi, Hindustani, Brahmin, age 45; (2), Panchcowri Banerji, age, 50, Brahmin.	300
72	"Bihar Bandhu" ...	Patna	Weekly	Mahabir Parsad Bania	400
73	"Biharee" ...	Bankipore	Do.	Akhauri Basudeo Narayan Singh and Purushottam Parsad Sarma.	700
74	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. Dr. A. Nottrott	1,250
75	"Hindi Bangavasi"	Calcutta	Weekly	Hari Krishna Joahar, Khetri, age 36 years	1,500
76	"Hitavarta" ...	Do.	Do.	Babu Rao Paradkar; Mahratta, Brahmin; age 30 years ...	3,000 to 4,000
77	"Lakshmi" ...	Gaya	Monthly	Mahadeo Parsad, age 38 years	200
78	"Marwari"	Calcutta	Weekly	R. K. Tebriwalla; Hindu, Agarwalla; age 41 years	500
79	"Narad"	Chapra	Daily	.....	.....
80	"Narad"	Do.	Weekly	.....	.....
81	"Siksha"	Bankipore	Do.	Pandit Sakal Narayan Pandey Kavyatirtha, Brahmin ...	200
82	"Mithila Mihir" ...	Darbhanga	Do.	Pandit Joganand Kumar	600
83	"Teli Samachar" ...	Bar	Monthly	.....	.....
84	"Tirhut Samachar"	Muzaffarpur	Weekly	Sangeswar Prasad Sarma, Brahmin	400
	URDU.				
85	"Al Punch" ...	Bankipore ...	Do.	Syed Ahsan, Muhammadan, age 40 years	500
86	"Darul Hukumat"	Calcutta	Weekly and bi-weekly.	Hafiz Bux Ellahi, Muhammadan, age 42 years	1,000
87	"Durbar Gazette"...	Do.	Daily	Nawab Ali, Muhammadan	1,000
88	"Star of India" ...	Arrah	Weekly	Muhammad Zahurul Haque, Muhammadan, age 61 years ...	657
	PERSIAN.				
89	"Hablul Matin" ...	Calcutta	Weekly and daily	Syed Jelaluddin, Shiah Muhammadan, age 61 years ...	1,000
	URIYA.				
90	"Garjatbasini" ...	Talchar State ...	Weekly	Bhagirathi Misra, Brahmin, age 43 years	In Orissa.
91	"Sambalpur Hitaishini."	Deoghar	Do.	Dina Bandhu Gornayak, Chasa, age 37 years	Do.
92	"Samvad Vaheka"	Balasore	Do. ...	Kasinath Panda, Brahmin, age 37 years	400
93	"Uriya and Navasamvad."	Balasore	Do.	Ram Tarak Sen; Hindu, Tamli age 50 year	450
94	"Utkal Varta" ...	Calcutta ...	Do.	Hrisikesh Pandey Kaviraj	500
95	"Utkal Dipika" ...	Cuttack	Do.	Gouri Sankar Ray	1,200

PART I OF WEEKLY REPORT.

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 10th August 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Chandravanshiya Rewani Hitkari.	Dinapore ...	Monthly ...	.....	.....
2	Al Modabbir	Bankipore ...	Weekly ...	.....	.....
/3	Al-Hilal	Calcutta ...	Do. ...	Maulana Abul Kalam Azed, Muhammadan by caste, aged about 27 years.	1,000
4	Suraj	Pabna ...	Do. ...	.....	.....
5	Bihar Patrika	Chapra ...	Do. ...	.....	.....

No. 73—"The Biharee" has ceased to exist.
No. 75—"The Hitavarta" has ceased to exist.
No. 37—"The Mahamaya" has ceased to exist.

I.—Foreign Politics.

DAILY BHARAT MITRA, Sept. 24th, 1912

THE *Daily Bharat Mitra* [Calcutta] of the 24th September examines the situation in Turkey, Persia and China as follows:—

Persia.

M. Sazonoff, the Foreign Minister of Russia, is on a visit to England, probably to settle a policy regarding Persia. The *Times'* suggestion that England should adopt the same policy in the south of Persia as Russia has done in the north amounts to an advice to divide the country with Russia. May God help Persia! We do not believe England would display such meanness. The fear, however, is Sir Edward Grey may be ready to act up to the above suggestion, entangled as he is in the meshes of European politics. He may therefore be afraid of displeasing Russia.

Turkey.

Turkey is in no better plight. Her Christian provinces are in revolt. Bulgaria and Servia are only waiting for an opportunity. Anarchy is reigning supreme in the country, mutual dissensions are the order of the day among the people, the military and civil officers are at war with each other; there is mutiny in the army and over and above all these, Russia has an eye on Constantinople, the meaning of which is obvious only to those who are conversant with Russian policy. A Japan alone can steer herself clear of such difficulties; but neither Turkey nor Persia is Japan. From the Russian aggression it is quite probable that Turkey may be ousted from the Dardanelles very soon.

China.

That Russian policy has been successful in Mongolia is quite apparent from the speech of the acting Minister of China. China is powerless to extricate this province of hers from Russia's clutches. The Budhistic priest of Mongolia has also become independent, but he is not expected to continue as such for very long. Russia has got an entry there. She will defend Mongolia against China for the present, but who will save that unfortunate province from Russia who has already commenced acquiring rights there? These rights will necessitate the stationing of an army to protect them and then her agents would be busy carrying on intrigues and creating one trouble after another which in its turn would require re-enforcing her army till the province is absorbed in Russia.

Japan is just now puffed up with vanity and making friends with her natural enemies, wants to strangle her real friends. The *ex*-Prime Minister of Japan has just returned from St. Petersburg after settling his policy which is no other than appropriating Manchuria. Russian diplomacy is visible even in this arrangement which is to weaken China and then to have her revenge against Japan for her defeat in Port Arthur. The cruel Russian Bear will never put up with disgrace—she will certainly wait her opportunity to put down Japan who is now trying to weaken China although a strong China would be of greater help to her. The furture is no doubt in the hands of God, but there is no doubt that Russia is an enemy of the whole of Asia and a sworn foe of the Musalmans.

May God help Dr. Sun Yet Sen, the founder of Chinese liberty, who is at present busy improving the financial condition of China. He has secured a loan of 30 crores from England and has declined the one proposed by the 6-Power group which includes Japan. This action of China is worthy of praise. To admit so many Powers in the country is not good. China may employ experts from Europe excluding Russia in reforming the present state of affairs, but she should allow no Power a hand in the management of her internal affairs. This is a lesson which she should take from modern History. Herbert Spencer's advice is also the same.

BASUMATI, Sept. 21st, 1912.

2. After a brief recapitulation of the relations of Persia with Russia, the *Basumati* [Calcutta] of the 21st September says that

The situation in Persia.

Russia is undoubtedly responsible, idirectly, if not directly, for the anarchy and mis: ule in Persia. It may not be Russia's purpose to throw Persia into a vortex of anarchy, but the repeated threats of Russia are weakening the Persian Government and consequently emboldening the hordes of lawless tribes that infest Iran. Constant humiliation by Russia has

demoralised Persia and made it incapable of coping with the unruly tribes. Such is the condition of Northern Persia, nor is the condition of Southern Persia, which is the sphere of the influence of England, much better. Southern Persia also is infested with lawless tribes so that the British Government has been obliged to keep a British force in it and some warships in the Persian Gulf for protecting trade and establishing order and peace. But all the efforts of the British Government are proving ineffectual in this direction. Many people are therefore saying that before long Russian power will be fully established in Northern Persia, and then England also will be obliged to take over the administration of Southern Persia in her own hands. May that day never come! May, Iran, a glorious seat of ancient knowledge and civilisation, be able to hold her own against the enemies of peace, crush them and retain her independence!

II.—Home Administration.

(*a*)—*Police.*

Nayak, Sept. 20th, 1912.

Alleged case of police oppression on an *ex*-political convict.

3. The *Nayak* [Calcutta] of the 20th September has the following :—

A SHOCKING INCIDENT.

Spies.

An unprecedented affair.

Whether or not we blame the police of the English for any other fault we blame them for spying because we have ourselves suffered at their hands. First of all, such are the spies whom the English have let loose that one would recognise them as such from even a distance of ten cubits. If a scratch reveals a spy, then where remains his speciality? Secondly, so terrible is the persecution of spies that people are often maddened by it and become desirous of putting an end to their lives by suicide. Spies prevent people from earning their livelihood by service and from moving about, till at last many of them take the sinful paths. The following is the full text of a strange story of persecution by spies which has come to us, and we request our readers to read attentively. Of course, for the truth or otherwise of the story its writer is responsible and not we. If the story is true then the situation must have become very grave. With joined palms we pray to Lord Carmichael to enquire into the affair, punish the wrong-doers and protect the innocent. Sir Frederick Halliday could, if he had so desired, create a sensation out of the affair. But instead of doing so he has hushed it up, and for this we are grateful to him. As regards the other English officers of the Police Department we do not blame them, for they are mostly new men who do not know Calcutta, and have no idea of the intensity of the heat of the lower police. And we shall be obliged to them if in future they take care to be more cautious. However that may be, this spying should be put a stop to, this horrible "surveillance" should be abolished. We beg to draw the attention of Lord Hardinge also to this matter. Kiran came weeping to our office and said, "Give me poison. I shall poison myself. I can bear it no longer." At last he wrote out this strange account of himself. You, Governor and Governor-General, are the protectors of the people. Will you not protect this poor man? Will you not give shelter to this destitute beggar? Will you not make provision for enabling him to earn his livelihood in the company of honest men? This is why with joined palms and on our knees we beg mercy of the Governor and the Governor-General for this poor Brahmin.

The story of my sorrow.

(*Communicated.*)

To the Editor, *Nayak*.

Dear Editor,

In 1908 I had been sentenced to one and a half year's rigorous imprisonment by the Chief Presidency Magistrate, Calcutta, under section 124A of the

Indian Penal Code, and it is now about two years that I have been constantly persecuted by the deadly hand of the Calcutta Police. The police spies always harass me by keeping my company. Under the circumstances, I am not being able to secure any job for earning my livelihood. Sometime ago I was employed in one place, but my employer dismissed me on account of such behaviour of the police. For fear of police oppression my friends and relations do not mix with or even speak to me. But even this did not satisfy the police. In December last when all India was swimming in a current of joy at the Coronation of King-Emperor George V at Delhi, I was arrested at Benares, why I do not know, put into jail and released after one month. Since then no fresh oppression has been committed on me.

I was long acquainted with a young man named Narayan Chandra Dass, an inhabitant of Siddhipasa in the Jessore district. Narayan Chandra is a weaver by caste. When he was a student in Calcutta I bore all the cost of his education for three years even with difficulty to myself. In fact, it was solely my money which enabled him to pass the entrance examination. This was in old days. After that about three months ago he came to Calcutta, saw me and told me of his extremely miserable condition, and his condition was really miserable. All his belongings consisted of the piece of cloth which he wore. Even in my present straitened circumstances I helped him in various ways and gave him my cloths to wear and whatever else he required. I also tried to provide him somewhere, but failed.

On the evening of the 13th September last I thought of going to Bhugilhat, my native village, in the Khulna district, and Narayan Dass also wished to accompany me. Accordingly I hired a carriage. Narayan then said, "At Baghbazar a friend of mine named Bhagavati Babu owes me a few rupees. We shall first take that money from him and then go to the Sealdah station by the Circular Road." I believed him and accompained him to Baghbazar in the carriage. At the crossing of Baghbazar the carriage was stopped and I remained in it while Narayan went away leaving a bundle of clothes which he had with him in the carriage. He returned a short time after and said that Bhagavati Babu was not at home so that it would be necessary to wait for some time. Thereupon I paid off and dismissed the coachman. Narayan then again went away leaving his bundle in my hand. About 15 minutes after this 7 or 8 policemen came and arrested me and took me to a house in Baghbazar Street. Shortly after we had entered that house, Mr. Lowman, Deputy Commissioner of Police, and a number of Inspectors appeared on the spot. They then searched my person by stripping me of my clothes, and opened the bundle in my hand. I then saw that it contained a *kukri*, a dagger and a phial of medicine. Mr. Lowman asked me, "Are these things yours?" I replied, "I know nothing of all this. Narayan Dass kept the bundle with me." Then those who had arrested me deposed, "Narayan Dass informed that Kiran Mukherji had come to murder Inspector Suresh Mukherji. On the strength of this information we have arrested Kiran." At last I gauged the nature of the conspiracy and was astounded. Afterwards I came to know that the house to which I had been taken after arrest was Inspector Suresh Mukherji's house. At about 9 P.M. I was taken to the Shampukur thana, and thence after midnight I was transferred to the Lalbazar lock-up. Next day, that is, Saturday, at 10 A.M., I was taken before the Commissioner of Police, who then took my deposition. On Monday the Commissioner released me.

Mr. Editor, I now ask what is the remedy for all this? I shall be obliged by your kindly publishing this account in your renownwed daily paper.

KIRAN CHANDRA MUKHOPADHYAYA,

5-3, Bhairab Biswas Lane.

SANJIVANI, Sept. 19th, 1912.

The Rangpur Assistant D. S. P. assaulting a boy.

4. A correspondent of the *Sanjivani* [Calcutta] of the 19th September draws the attention of the Government to the case in which the Assistant District Superintendent of Police, Rangpur, stands charged in the local criminal court with having assaulted, abused and pursued a little boy, because his daughter had collided with the boy while riding a bicycle without light after nightfall. It is a pity that petty district officers should behave themselves

with such haughtiness while high-minded Lord Carmichael is cordially shaking hands with even beggars in the streets.

DAILY BHARAT MITRA, Sept. 22nd, 1912.

Cotton-gambling and Government attitude.

5. It took no time, says the *Daily Bharat Mitra* [Calcutta] of the 22nd September, to make laws for suppressing meetings, breaking up social and other institutions, restricting the press and curtailing the liberty of the newspapers, but no one sees his way to stop cotton-gambling. The reason for this appears to be the difficulty in framing a law which should make cotton-gambling penal, but at the same time exempt races and similar civilised modes of gambling from its operation. So if it be found impossible to stop cotton-gambling it should be made lawful so that the winners may be able to obtain the assistance of a court in getting the money which they have earned; at present they have no remedy.

The cotton-gamblers have now devised a new means of swindling the public to whom they promise payment of a rupee a day for every ten rupees deposited by them. The receipts granted by the 'bogus' banks are forged and worthless. The attention of the Commissioner of Police is drawn once more to the evil which can now be stopped, only if the higher officers of the Police Department take up the question into their own hands.

SAMAY, Sept. 20th, 1912.

Oppression by Kabulis.

6. The *Samay* [Calcutta] of the 20th September writes that outrages by the Kabulis have not yet ceased. They are absolutely past control. The other day a case came before the Courts in which a man was thrashed by two Kabulis because his brother had taken a loan from them and they wanted their money back, but could not find the debtor. The papers have dwelt on this grievance repeatedly, but so far there has been no decrease in these outrages, rather there has been an increase. Formerly they used to oppress individuals only. During the Bakr-id riots in Calcutta year before last, they combined, as is well known, with the local Musalman ruffians to loot Marwari houses. Of course when cases of wrong-doing can be proved against them before the courts they are punished. But all such cases do not come before the courts. Lately a barber of the village of Nazirganj (5 miles south of Howrah) complained of having been assaulted by some Kabulis in connexion with some debt contracted by his brother. The court issued a summons and then a warrant for the accused Kabulis' appearance. But they had absconded. Probably these Kabulis have a system of mutual help whereby a man in trouble and wanted by the police escapes to a place 10 or 15 miles away whence a fellow-Kabuli comes over and does his work at the original place. Anyway, as we said, the accused Kabulis in this case were not found. They have no property here which can be attached as a means of compelling attendance. Indeed it is often difficult even to get at their real names. Of course it is bad for the people to take loans from these Kabulis at such unjust rates. But the mischief is that these Kabulis commit violence not only on the actual debtor, but also on his relations. Too often they assault a man unjustly who had nothing to do with the debt. For example, a man in debt to a Kabuli lives in a rented house. He leaves the house and the next tenant is called on by the Kabulis to pay up the debt. Every day they would come up, peep into his rooms and call out their debtor by name and generally make you most uncomfortable,—evidently on the suspicion that you are hiding their debtor from them.

Cannot sections 109 and 110 of the Criminal Procedure Code be used to rid the country of this pest? The people of this country are in a sad pass. Many of these Kabulis are bad characters, deserving to be bound down under these sections. They bring over from their homes Rs. 20 or Rs. 30 which in a short while they increase to a thousand rupees or two thousand rupees with which they return home. Is not this enough to throw doubt on their honesty or their mode of life? Of course not all of them are bad characters, but many of them certainly deserve to have their antecedents looked into by the police.

ANANDA BAZAR PATRIKA, Sept. 19th, 1912.

A coolie case.

7. The *Ananda Bazar Patrika* [Calcutta] of the 19th September refers to a recent case of coolie abduction exposed by Babu Sasindra Chandra Singha, Pleader of Karimganj. The victims in this case were two respectable women, one a Brahmin widow aged 22 and the other the wife of one Tarini Prosad Das of Mirzapur village, district Burdwan. Their story is that they were forcibly

put into a carriage and moved from one coolie depôt to another and forcibly entrained for their distination at the Hatikhoria tea plantation. While under the control of the *arkatis* they were assaulted and threatened with more severe punishment if they made any efforts to regain their liberty. Incidents like these are reported often in the papers, but the evil does not seem to be diminishing. If the present law is not sufficient to put down such oppression, let the law be strengthened by all means.

8. The *Nayak* [Calcutta] of the 19th September, referring to the recent dacoity at Halisahar, remarks that things are coming to a serious pass. Dacoities are increasing. People who brave the dangers of malaria and still prefer to live in the villages will be deterred from doing so by outrages like these. Crores of rupees are being spent on the police. Why, then, are not these crimes prevented? Perhaps things will improve if Lord Carmichael sternly reproves the police. Anyway, whatever the means His Excellency may adopt, let him try to stop these dacoities, that is all the people want.

NAYAK, Sept. 19th, 1912.

A dacoity at Halisahar (24-Parganas).

9. The *Daily Bharat Mitra* [Calcutta] of the 18th September refers to the burglary and incendiarism committed in the shop of Lala Balak Ram of Kulichee (Dera Ismail Khan) which it considers a slur on the administration of the North-West Frontier Province and wants to know what the 50 Musalmans who have been provided with arms did at the time. It is said, no one assisted in putting out the fire set by the burglars to the shop.

DAILY BHARAT MITRA, Sept. 18th, 1912.

Frontier incident.

The paper asks the Government also if this is how it protects the people? This is not the first instance of such a crime in that province.

(*b*)— *Working of the Courts.*

10. Referring to Sir Henry Prinsep's letter published in the *Nineteenth Century* giving a history of the constitution of the present High Courts in India, the difficulties in the way of competent Barristers accepting the judgeships in these days and the incompetence of Civilian Judges, the *Daily Bharat Mitra* [Calcutta] of the 24th September while not admitting all that is said in the letter endorses certain statements made therein.

DAILY BHARAT MITRA, Sept. 24th, 1912.

The High Court.

Sir Henry Prinsep was a justice-loving Judge and made no distinction between the Europeans and the Indians. He was very fond of awarding a capital sentence or a sentence of transportation which earned him the name of a *Hari-bol* (cry uttered by the Indians when carrying a corpse to the burning place) Judge. It would appear from the regulations framed constituting the High Court that efforts, so far as possible, were made from the beginning to make these Courts popular. The efforts proved successful too. The fearlessness, independence, love of justice and conscientiousness of the Judges of the High Courts earned the confidence of the people in them. Great care used to be taken then in making appointments with the result that the fearlessness and love of justice of some of the Judges are being highly spoken of, even to this day. Times, however, changed; the Government of India now became jealous of the independence of the High Courts and efforts were made to restrict their liberty. Unfortunately the Secretary of State helped the Government of India in this task.

Sir Henry Prinsep points out the causes of reluctance on the part of competent Barristers accepting judgeships now-a-days. Possibly they may have operated in preventing really good men from accepting the posts.

The paper endorses every letter of what Sir H. Prinsep says about Civilian Judges. They are appointed in spite of the fact that they have not received a regular training in the principles of law.

11. In continuation of the above the *Daily Bharat Mitra* [Calcutta] of the 25th September refers to the efficiency and higher attainments of the pleaders trained in India than the Barristers who receive education in England and says, not only are these pleaders superior to many a Barrister, but those who have been appointed Judges of the High Courts have left a lasting name for their ability and intelligence

DAILY BHARAT MITRA, Sept. 25th, 1912.

Ibid.

and there are many promising pleaders of the type in India even to-day. Still they are considered inferior to the Barristers and allowed fewer privileges. Hence it is that it has urged that the number of Pleader Judges in the High Courts should be at least equal to if not more than that of the Barrister Judges. The time also has come when seats in the High Courts should no longer be open to civilians who are utterly wanting in the knowledge of law. It knows of no other country where men without proper legal knowledge are appointed Judges. Sir Henry Prinsep says that attention of the Government of India has been drawn to the necessity of giving a legal training to the District and High Court Judges of the same standard as is imparted to pleaders in this country, but nothing has been done so far to give effect to the recommendations of Sir James Stephen in 1871 or to that of the Government of India some seven years ago. Even Lord Morley did not consider the matter. The fact is, the Secretary of State will not desist from appointing civilians as Judges. To give a sound legal training to civilians is also next to impossible. The remedy therefore lies in not appointing them as Judges at all.

It is not only from a legal point of view that civilians should not be appointed as Judges. It is inadvisable from the point of view of policy also. Judges in England enjoy a world wide reputation simply because they have no connection with the executive. They are thoroughly independent and therefore unbiassed by any consideration but that of impartial justice.

In India, however, the rulers trample under foot this ancient and cherished principle. The foundation of the British Empire in India is strongly based on the faith which the people have in the High Courts though these Courts also now and then commit a blunder. The judiciary was combined with the executive at a time when ignorance ruled in India. Things have since changed on account of the progress that education has made in the country and now that there is no longer any unrest it behoves the Government to separate the two functions.

The paper does not agree with Sir Henry Prinsep's views about the inadequacy of the pay of the High Court Judges, as being the prime cause of the reluctance of English Barristers to accept judgeships for it finds by calculation of certain figures that the monthly emoluments of a Barrister in England amount to Rs. 1,126. Of course some good Barristers earn more. So the pay of Rs. 4,000 a month should prove ample to attract a good Barrister to accept the post. The cause of reluctance, however, is something else.

HITAVADI, Sept. 20th, 1912.

The case of Rajendra Narayan Singh of Bhagalpur.

12. In commenting on the case of Rajendra Narayan Singh of Bhagalpur, the *Hitavadi* [Calcutta] of the 20th September writes;—

When there are sores all over the body it is impossible to hide them by means of plasters and the like. Had there been one or two individual executive officers only addicted to tyranny, the authorities, had they tried, could have kept the name of the executive free of reproach. Unhappily, the number of officers fond of tyranny is far from small. So while an attempt is being made to whitewash one individual the achievements of another stand exposed. Thus at the very time that Government was trying to exculpate its officers concerned in the Hoti Mardan case, shameful doings of a Bhagalpur officer were being exposed.

We refer of course to the case of Rajendra Narayan Singh. The facts brought out in Court will explain for what reason Rajendra Babu's troubles began. He has said that he was unjustly brought into trouble because he did not agree to manage his property on the lines suggested by the authorities. Mr. Justice Mukherji has not said anything as to whether this theory is true or not, but His Lordship has been struck with surprise at the fact that a man who by his bad and lawless life was held to deserve being deprived of his liberty was, nevertheless, as soon as he consented to appoint a European manager, accorded the treatment of a worthy and respectable citizen. The truth is Mr. Justice Mukherji's findings agree with those of Mr. Justice Hasan Imam, only they are expressed in milder language. Rajendra Babu's fault was that he wanted to keep his own zamindari under his own control and for this the authorities at Bhagalpur sought to subject him to no end of harassment and oppression. He is fortunate to have been acquitted by the High Court, but who is to compensate him for the sufferings

he has unjustifiably been subjected to? Messrs. Clarke and Weston have won their cases and that is why proposals are being made to compensate them. Yet the men who make these proposals are silent about similar compensation for Rajendra Babu who has won his case after serious loss of health, money, etc. This is a fine exhibition of impartiality indeed!

Perhaps the Government will argue in this case as in the Hoti Mardan case and say that the Magistrate had a reasonable suspicion of guilt and so he was not to blame. But considering the *zid* with which the case was conducted probably it will not be possible to argue like that. We trust Government will not try to screen its officers, but will make them adhere to the law. Encouragement of such unlawful conduct of its officers will not enhance the popular regard for them.

13. The necessity for separating the judicial and executive functions, writes the *Basumati* [Calcutta] of the 21st September, is proved beyond doubt by the Bhagalpur case in which astounding revelations have been made as to how by combining the two District Magistrates can oppress people. The judgment of Mr. Justice Mukherji in the case has given great satisfaction to the public and proves the soundness of His Lordship's knowledge of law. Fortunately for Babu Rajendra Narayan Singh he was a rich man and could move the High Court against the conduct of the Magistrate of Bhagalpur. Had he been a man of slender means he would have been ruined and his good name tarnished. In 1908 he was charged with all sorts of offences under section 110 of the Criminal Procedure Code and the evidence of 200 witnesses was taken in support of the charge. Suddenly, however, the case was withdrawn by the police on the alleged ground that he had promised to be of good behaviour in future. He failed to keep this promise and the case was revived. Now, if Babu Rajendra Narayan was really such a dangerous man as the police painted him to be in 1908 he should not have been released merely on a promise. No one ought to put any faith in the words of such a man. Mr. Justice Mukherji's finding on this point is perfectly correct and the inference which he has drawn from the various events connected with the charge against Babu Rajendra Narayan and from the appointment of an English manager for his estate is unexceptionable. His Lordship has said, "the salutary provisions of section 110 were enacted by the Legislature with the purpose of protecting society from habitual offenders. They were unquestionably never intended to be applied to coerce landholders, however recalcitrant they might be, to adopt methods of management of their estate the efficiency of which, very foolishly perhaps, they might not appreciate." Such misuse of a section of the law is most reprehensible. A zamindar is perfectly at liberty to manage his estate in any way he pleases provided he does not injure anybody, and it is hard to conceive that an estate cannot be managed well by an Indian. Before 1907-08 Babu Rajendra Narayan was an honest man; otherwise he would never have been appointed an Honorary Magistrate. In his defence he said that he had incurred the displeasure of the authorities because his brother helped Babu Rash Behari Mondal in his troubles. Mr. Justice Mukherji refused to deal with this point because it was irrelevant to the case. But when such a serious allegation has been solemnly made in the High Court it behoves the Government to enquire into it. Again, the fact that when the zamindar's house was washed off by a flood he was not allowed to remove to a cutcherry house of his own proves how completely he was under the thumb of the district authorities. Although Mr. Justice Mukherji has not disbelieved the good intentions of the District Magistrate in having brought the charges against Babu Rajendra Narayan, the facts of the case are such that a sifting enquiry ought to be made into them.

BASUMATI, Sept. 21st, 1912.

The case of Rajendra Narayan Singh of Bhagalpur.

14. The *Charu Mihir* [Mymensingh] of the 17th September writes:—

CHARU MIHIR, Sept. 17th, 1912.

Ibid.

Many people are eager to know what Government is going to do about the officials concerned in this case. A separation of the judicial and executive functions will make such cases fewer.

15. The *Charu Mihir* [Mymensingh] of the 17th September narrates how lately a coolie, named Janki, employed on railway construction work at Bahadurabad in Mymensingh, lodged a complaint of assault by some

CHARU MIHIR, Sept. 17th, 1912.

A case against a police officer in Mymensingh.

persons. Sub-Inspector Brajendra Kumar Bose of Dewanganj inquired into the case, sent Janki to the hospital and sent a constable to get Janki and his fellow-coolies who were witnesses on his side to sign bonds to appear in court. These men declined to sign and the constable thereupon appealed to Sub-Engineer Mr. Ross to get the coolies to sign the bonds. Mr. Ross wanted an English translation made of the bonds and thus the bonds could not be got signed.

Later on, Mr. Ross sent news of this to his superior, Mr. Jesslyn, and the latter sent a telegram to his official superior, Mr. Weller, to the following effect :—

J. 55. A police man went to the contractor and the injured man with a paper. He tried to get them to put their signatures and thumb impressions to it. They insisted on knowing what was in the paper and said they would only sign if Mr. Ross said so and offered to go with him to Dewanganj. The man refused and returned to the thana. They did not know what was in the paper.

On receipt of this telegram, Mr. Weller wrote thus to the Subdivisional Officer at Jamalpur :—

I attach a telegram from Assistant Engineer, Islampur, in connection with the case already reported assault on cooly at Bahadurabad, 26-6-1912.

H. O. WELLER.

Acting on this letter, the Subdivisional Officer went to Dewanganj and examined three witnesses for the prosecution on the 8th, 7th and 12th instant last. The Sub-Inspector of Police was not present during the examination.

After taking down the evidence he recorded the following orders :—

The above three witnesses are mates of the coolies. *There are other witnesses (coolies) who will depose to the same facts* (1) of the threatening by the Sub-Inspector, (2) of his demand that they should give their thumb impression on a piece of paper. These witnesses are not at present available. They were all here yesterday, but not examined owing to a misunderstanding.

A notice was sent to be served on the Sub-Inspector to attend here to-day, but he is absent, consequently these depositions have been recorded in his absence.

Forwarded to the thana officer, Dewanganj, for information. He would be summoned under sections 161, 511, Indian Penal Code.

In due time, the Sub-Inspector was prosecuted under the above sections before the second officer at Jamalpur (Maulvi Akram-uz-zaman), but was acquitted.

This case shows that a police officer got into trouble in trying to do his duty. There is no mention of a bribe in the long message which Mr. Jesslyn sent to Mr. Weller. Only one of the three witnesses who gave evidence before the Subdivisional Magistrate in the absence of the Sub-Inspector spoke of a bribe having been demanded by that officer.

How could the Subdivisional Magistrate know that other witnesses also gave evidence on the same lines as the three witnesses who had appeared before him ? We request Government to send for the papers of this case and look into them.

MEDINI BANDHAB, Sept. 16th, 1912.

Sedition in conversation.

16. We, writes the *Medini Bandhab* [Midnapore] of the 16th September, never thought that anything said by a man in ordinary conversation with friends and relatives could be made the ground for seditious prosecution and punishment. But the *Panjabee* newspaper reports a Bombay case in which such a thing has actually happened and a poor teacher has been sentenced to one and a half year's rigorous imprisonment for having talked sedition in the course of a friendly conversation.

(*c*)—*Jails.*

BARISAL HITAISHI, Sept. 16th, 1912.

The so-called political prisoners in the Andamans.

17. The *Barisal Hitaishi* [Barisal] of the 16th September refers to the recent allegations made in the *Bengalee* about the ill-treatment of the so-called political prisoners in the Andamans and remarks :—

An impression should not be allowed to grow in the public mind that men, who are being punished by being sent to distant places away from their

relations and made to live on bad fare and inuncomfortable conditions, are being subjected to still greater *zulum*. We are sorry to hear allegations, true or false, made against the character of a Government like that of the British, based on right and justice. And we want an inquiry made into them.

18. The *Tripura Hitaishi* [Comilla] of the 18th September asks if it is possible for the English people, who have emancipated slaves and had among them men like Howard, to commit such oppressions on exiled prisoners as are alleged to be committed on the political prisoners in the Andamans, who are objects of every man's pity. The writer believes that the oppressions are being committed without the knowledge of the higher authorities and now that the matter has come to light they will soon be put a stop to. If, however, the enquiry in the matter is entrusted to the officers in the Andamans, it is doubtful whether the situation will be improved.

TRIPURA HITAISHI, Sept. 18th, 1912.

The so-called political prisoners in the Andamans.

19. The *Bangavasi* [Calcutta] of the 21st September requests the Government to enquire into the *Bengalee* newspaper's allegation that Ullaskar Dutt, one of the bomb conspiracy prisoners in the Andamans, has gone mad.

BANGAVASI, Sept. 21st, 1912.

Ibid.

20. The *Basumati* [Calcutta] of the 21st September says that the allegations published in the *Bengalee* newspaper are so serious that Government ought to send a commission composed of the ablest Indians to the penal settlement instead of relying solely on the reports of the local officers.

BASUMATI, Sept. 21st, 1912.

Ibid.

21. In discussing the recent official statements in Council elicited by a non-official Member regarding the suicide of Indu Bhushan Ray, the *Hitavadi* [Calcutta] of the 20th September writes:—

HITAVADI, Sept. 20th, 1912.

The case of Indu Bhushan Ray.

People were anxious to know if the inquiry into the death had been conducted in an impartial manner, but Government is silent as to that. Next, unless witnesses are given assurances against future ill-treatment, the truth cannnot be elicited in cases like these, where the witnesses are wholly under the control of others. The suicide of a political prisoner is not a common incident and the existing procedure might well have been upset in a case like this It was a pity this was not done. The Government explanation cannot be regarded as satisfactory. Will any Member of Council not question Government regarding the fate of Ullaskar, about whom statements have been made by the *Bengalee* which have caused serious anxiety in the public mind?

22. Commenting on the remarks of the Superintendent of the Nagpur Central Jail in his report for the year about the useless trouble which jail authorities are put to in taking charge of a prisoner who has been awarded only a day's imprisonment the *Hindi Bangavasi* [Calcutta] of the 23rd September says the remarks do not breathe even the least grace. The Superintendent being a paid servant has no cause to complain of any trouble he may be put to in such cases. Does he wish that the courts should cast a blot on their sense of justice in order to save the Superintendent a little trouble?

HINDI BANGAVASI, Sept. 23rd, 1912.

A worthless Jail Superintendent.

(d)—*Education.*

23. Reviewing the state of colleges in Eastern Bengal, the *Visva-Varta* [Dacca] of the 30th August deplores the want of a college at Faridpur.

VISVA-VARTA, Aug. 30th, 1912.

The want of a college at Faridpur.

24. The *Charu Mihir* [Mymensingh] of the 17th September is strongly against the idea of a separate college for zamindars and rich people. Competition with intelligent middle-class youth is a beneficial influence which they will lose in a college of their own. This will have a narrowing effect on their mind and will make them arrogant and self-conceited and create a gulf between the richer and the middle classes of society. Again, many of the zamindars are prone to extravagance, and contact with youths of the middle-class tends to check this

CHARU MIHIR, Sept. 17th, 1912.

A College for Zamindars.

habit. In a college of their own they will all learn to outbid each other in extravagance. This college will thus be an evil in all respects.

VISVA-VARTA, Aug. 30th, 1912.

The Dacca office of the Education Department.

25. The *Visva-Varta* [Dacca] of the 30th August is sorry that the Government of Bengal has issued orders for the removal of the Dacca office of the Education Department to Calcutta.

ANANDA BAZAR PATRIKA, Sept. 19th, 1912.

A Professor of Economics at the Ravenshaw College, Cuttack.

26. The *Ananda Bazar Patrika* [Calcutta] of the 19th September writes that recently there was a Professor of Economics to be appointed to the Ravenshaw College and the Local Government rejected the claims of a competent Bengali to the post simply because he was a Bengali. A Uriya was appointed, but his comparatively inferior qualifications led to some objection being raised in the University Senate. The Local Government thereupon removed the Uriya and offered him a post in some other department. But the Uriya gentleman persists in his desire to stick to the Education Department. There is a pretty considerable Bengali population resident in Bihar and Orissa. Why then should Bengalis be rejected from the public service there merely on the ground of their being Bengalis? This policy is not a praiseworthy one.

GHARBANDHU. Sept. 13th, 1912.

His Honour's visit to Mission School.

27. The *Gharbandhn* [Ranchi] of the 13th September describes the visit to the Mission School at Ranchi paid by His Honour the Lieutenant-Governor of Bihar and Orissa who it is said was highly pleased with the singing and music of the children there.

DACCA PRAKASH, Sept. 1st, 1912.

Aid to Sanskrit education.

28. The *Dacca Prakash* [Dacca] of the 1st September says that if Government intends to help Sanskrit education in Bengal it ought to give pecuniary help to the learned *adhyapakas* who have made teaching the object of their lives and whose students annually pass the Government and Sarasvat Samaj examinations. Government ought also to keep a sharp eye that no *tol* can pass an outsider as its student with the object of securing Government aids and rewards.

NAYAK, Sept. 24th, 1912.

The *Nayak* on the character of the present University education.

29. The *Nayak* [Calcutta] of the 24th September has the following:—

THE EDUCATION OF BOYS.

TO THE SARASWATI.

We will to-day address a few observations to our Sir (Asutosh) Saraswati. He is now the supreme lord of the Education Department of Bengal. Unless we can open out our mind to him we shall, we are afraid, get suffocated. We will, therefore, first of all ask him the following four questions:—

(1) Into what shape does he want to mould Bengali boys and how?

(2) Does he mean them to continue to be Bengalis, or does he intend to make them grow as Feringhis?

(3) Does he want to give to poor boys the sort of education best suited to their means, or does he want to educate them after the fashion of richmen's sons?

(4) Would he like Bengali boys to remain Hindus as they are or to grow as Christians or Atheists?

Sir (Asutosh) Saraswati will not deign to reply to these four questions we have asked him, for he is the Vice-Chancellor of a University and a great man. But we shall speak out to-day because we hope that the observations we shall be addressing to him may reach the ears of a few high Government officials. You get infuriated if you happen to find sedition sprouting out in the midst of young men; and so you have in some way blended the Education Department and the Police Department. But may we ask, who is it that has turned the young men against you? You are housing the sons of poor men in boarding-houses like the Hindu hostel and others, and thus making them grow like the sons of richfolk. In many cases the guardians of these boys have to go on half rations themselves in order to find the wherewithal of their boys'

upbringing. The cost of their schooling is high enough; and over and above that there are the expenses on football, cricket and hockey, the University Institute, steamer parties and theatres. Just as the guardians of the boys have to sign subscription lists several times during a day, the boys themselves have to subscribe to many a thing. Moreover, these young men eat nice food, dress well, and lisp out words of amour which they learn from novels and plays. They have no fear of religion, no faith in an after-life. They do not care to cast a look at their own condition or to think of the future. What they fear are the rules and regulations of the college they belong to and, to some extent, the Penal Code. If they can keep themselves clear of these they think that they have got everything that life is worth living for. Then they will part their hair carefully, wear spectacles, sport fresh laundried shirts with stiff fronts, and talk after the fashion of Feringhis. They think that the world was made for them to trample upon, and the idea makes them very proud and puffed up indeed. In fact, they never fail to adopt the habits and manners of White men's sons. Such then is the state of things.

And what is the future that awaits them? Many of these young men are perhaps the sons of Deputy Magistrates, Munsifs, Subordinate Judges or pleaders. May be they are now spending away in college the money their fathers earn and earn by base servitude. But will they be able to keep up all through life the style of living they have now adopted in young age? How many of them will succeed in obtaining the appointments their fathers hold, or inherit their fathers' luck or eminence? How many of them will grow up to be Deputy Magistrates, Munsifs or Subordinate Judges? How many of them will become eminent lawyers like their fathers? Since you cannot assure them their comforts and livelihood in the future why do you encourage them to live above their means? Sir Asutosh Saraswati has four or five sons, and we wish that they may all be as lucky as their father. But that is only an empty wish. A fallen and conquered people that we are, our good luck depends on the grace of our rulers. That grace is not extended from generation to generation—it cannot be so. Why then should you cast all boys indiscriminately into the same mould and bring them up as sons of wealthy noblemen? Considering that when they enter into worldly life they will not be able to earn as much money as they may wish to, is it any wonder that they should be disloyal, enemies of society? These youngsters have no faith in Destiny and the working of *Karma*, nor can they feel the grace of God in every event that happens in the world. Unless they succeed in earning enough money to pay for their luxuries they are bound to become monsters. And hence some of them lose their heads, manufacture bombs and preach sedition.

In our country money was never prized by teachers. The king's son and the son of the poor Brahmin priest used to be educated with the same care. Even Krishna and Balaram had to beg for alms during their stay at their teacher's home. And now it is money which is of any consideration in the hostels. Students are allowed to live on the ground floor or on the first or second floor, or to eat boiled eggs according to the amount of money that they can pay. You may or may not admit it, but we have found even you, Sir Asutosh, petting rich youngmen. The result of all this is that the boys see that it is money alone which is given preference to in schools and colleges, in institutions where the goddess of learning is supposed to hold her sway, and thus the honoured position that is shown to rich men's sons is brought home to them (the boys) very forcibly. And that is why they learn from their youth to adore money as a god. The young man finds that money can get him everything that he wants, and so he holds money in worship. Can a youth who is addicted to luxury and is greedy of money ever grow up to be a man of character, self-restraint, self-sacrifice and action? It is because such a thing can never take place that our modern boys have no character. They learn to act with an eye to external appearances, and are gratifying their luxuries by hoodwinking their parents. Hence we ask, do you, Saraswati, want to build up Bengali boys in this fashion?

We are opposed to games such as football, cricket, etc. Such games befit and suit only those who eat beef-curry, in whose country water freeezs ina

ice as hard as stone, and who do not lack wealth and riches. But can our boys, who eat only rice and vegetables, stand the strain of such hardy games? These games are very costly and require an excess of labour besides. So they often lead to dire consequences. But do they stop only at that? Thanks to the whims of some of our rich noblemen, many poor youngmen have taken to sports as a profession. They learn the vice of drinking by mixing with Europeans, and they adopt Feringhi manners and habits. Besides, too much exercise makes many of them the victims of rheumatism, consumption and brain-disease. Some families are ruined by football. Sometimes a good footballer earns the favours of the so-called civilised feminine society and his future is then ruined. The ease-loving youth of the present day cannot walk a distance of twenty miles, thinks it beneath his dignity to purchase fish from the market and carry it home, cannot swim or ride or row, but never hesitates to spend large sums of money on useless games. They do not know how to become strong by eating gram, but get dyspepsia by eating cakes, biscuits and sandwiches, and feel no scruple in eating the abominable confectionery and cooked meat sold in shops. Consequently they lose their health for ever, become invalids, and die before they are forty years old. Is it in this way, Saraswati, that you want to preserve and nourish the Bengali race and to help it to multiply?

And lastly, there is the theatre which is really a real source of danger. The youngman, who has never learnt what his religion can teach him, has never practised fasting and self-restraint, but has only grown up to the vigour of youth amidst ease and luxury—a twenty or twenty-two year old youth like this, whose spirits are perhaps as excitable as those of the black cobra, will so far forget all ideas of shame and decency as to take part in theatricals, imitate what is known as free love and rouse in themselves a desire for sexual enjoyment, all in the presence of their fathers, uncles, teachers and professors. You talk of Brahmacharyya (celibacy) quite loudly now-a-days. But no youth in any country can possibly practise the austerities of a celibate life after being trained and pampered in this manner, to say nothing of the weak, backboneless and soft-natured youngman of Bengal. The person whom you are teaching how to seek ease and pleasure is bound to run after these things wherever he may find them. Your empty professions of Brahmacharyya vanish into the air. Thanks to the demon-like education that you are now imparting to our young men, some of them become adepts in the secret pastimes which are indulged in by students in schools, some make the lives of maidservants too hot for them, some get over head and ears in free love, while some others care nothing even for the sanctity of relationship and become demons as it were. Is it possible to expose the disgrace of one's own countrymen and one's own kith and kin? But what we see and hear every day breaks our heart and parches our throat. We are inclined to think that it will not be long before our race will be extinct. Hence we cast our eyes towards Heaven and say, "That is this sport that Thou are indulging in, O Lord? Who is that monkey that has (like Hanuman flooding the temple where Indrajit, Ravana's son, was holding his worship) washed away the self-restraint and self-sacrifice which were the glories of the Hindu people? It is but a community of demons that Thou art building up in our country." The shame, the anger that we feel sometimes make us fling our invectives against you, ignorant fools who ape others' manners and customs. Many of our young men, who imbibe the ideas of "Babus," consider young women as articles of enjoyment, never for a moment thinking that woman is the mother of a race and its sole strength and prop. That is why we find so much disgrace, so much scandal. This then is what our boys are: nor are the girls a whit otherwise. Consequently, luxury, riot and licentiousness are contaminating the community like filth, and young men and women are sinking into an early grave. Sir (Asutosh) Saraswati, you are now the preceptor of Bengal; the autocrat of the Education Department. There is none to equal you. We have spoken out our mind to you. Act as a Brahmin and save our society and religion if you can. Let there be real men living again in a land of men, and preserve the Bengali race. It is a thing which we cannot say frankly. You belong to our country and are a veritable jewel in our community. Who will save us, brother, if you do not? It is you who are like Kishna our hope, our protector in these dark ages.

(e)—*Local Self-Government and Municipal Administration.*

30. The *Hitavadi* [Calcutta] of the 20th September approves of the election of Mr. A. C. Banerji as Assessor on the Land Acquisition Tribunal for Calcutta. He is a man of experience and wisdom and will fitly represent the interests of the rate-payers. If he possesses no engineering qualifications his general education and attainments will make up for the deficiency. And experts after all are not the repositories of all wisdom.

HITAVADI, Sept. 20th, 1912.

The Land Acquisition Tribunal for Calcutta and Mr. A. C. Banerji.

31. The *Daily Bharat Mitra* [Calcutta] of the 25th September wants to know why Mr. Lyall who, while Collector of Bhagalpur, made Rash Behari Mondal, Rajendra Narayan Singh and other local zamindars sick of their lives, has replaced three native members of the District Board of Muzaffarpur by two Europeans and a Hindustani.

DAILY BHARAT MITRA, Sept. 25th, 1912.

Mr. Lyall of Muzaffarpur.

32. The *Ananda Bazar Patrika* [Calcutta] of the 19th September cordially welcomes the appointment of a committee by Government to inquire into the sanitation of places of pilgrimage in India.

ANANDA BAZAR PATRIKA, Sept. 19th, 1912.

The sanitation of places of pilgrimage.

33. The *Khulnavasi* [Calcutta] of the 21st September publishes a letter lamenting that all the efforts made in its columns to stop the steeping of jute in the Betna have gone for nothing. Recently the Magistrate and Chairman of the Khulna District Board has officially stated that—

KHULNAVASI, Sept. 21st, 1912.

Jute-steeping in the Betna and the Kobadak.

"The steeping of jute is a necessary operation. It is offensive, but evidence is wanting to establish any proof of its causing mortality or even that people living on the banks of jute-steeped rivers are less healthy than those who live where no jute is grown." Of course it is undeniable that jute-steeping is a necessary operation. But why do not those for whom it is necessary dig holes and ponds for Rs. 50 or Rs 100 away from human habitations and steep jute there? Why should they injure the just rights of their fellow citizens and poison the water and the atmosphere, the purity of which is necessary to life. As jute now sells at Rs. 8 or Rs. 10 per maund instead of at Rs. 2 as before, the cultivators can very well dig a pond of their own to steep jute in. The Chairman of the District Board says that "Evidence is wanting." Well, are not the sorrowful wails of hundreds and thousands—their piteous appeal for redress year after year—evidence enough? If not, let him try to secure evidence through his subordinates, the Deputy Magistrates, the President Panchayats, etc. Then, again, jute-steeping discolours the water and makes it emit a most foul stinkso that the fish, etc., living there die and even the lower animals cease to drink it. Is not this proof enough that jute-steeping causes mortality? Anyway, if it does not the fact remains that this stink prevents people from using this water for drinking purposes. Where are they to get their drinking water from? Are they to use the waters of the *bils* and ponds, necessarily more or less dirty and unhealthy?

In commenting on the above letter the editor asks for a local enquiry by the Vice-Chairman into the grievances of the Betna people before orders definitely refusing their prayer are issued. The same paper publishes another letter pointing out how the recent official orders against the steeping of jute in the Kobadak have been evaded by the cultivators by a very simple device. A frail bamboo *bund* is put upon on the river banks and a certain space enclosed inside which the jute is steeped. But the water inside this area communicates with the main stream; the fencing put up is so frail that it breaks down when the waters of the river are stirred by the passing of a steamer. And in any case, even with the fences standing, no protection is afforded by them against the contamination of the waters of the river as a whole.

34. The *Suraj* [Pabna] of the 23rd September is certain that scarcity of wholesome drinking water is the root cause of malaria in this country, and asks the Government of Bengal to form a committee composed of official and non-official members similar to the one formed in Madras, for making arrangements for water-supply

SURAJ Sept. 23rd, 1912.

Malaria and water scarcity.

in the mufassal. The writer, moreover, urges the rich and the educated in the country to heartily co-operate with the Government in the matter.

DAILY BHARAT MITRA, Sept. 22nd, 1912.

The elasticity of English law.

35. Seeing the Corporation powerless in dealing with the sale of adulterated mustard oil the *Daily Bharat Mitra* [Calcutta] of the 22nd September exclaims, "What wonder that a man should be injuring the health of hundreds of men by selling adulterated mustard oil and no one should have the power to stop him? It is a peculiarity of the English legislation that in a sedition case the law may be made as elastic as possible, but it is impotent when required to deal with a man who paves the way to premature death of lakhs and lakhs of people by impairng their health.

SANJIVANI, Sept. 19th, 1912.

The Serajganj Municipality.

36. The *Sanjivani* [Calcutta] of the 19th September publishes the following correspondence:—

Government has nominated five Musalmans and one Hindu (the Government Pleader) as Commissioners of the Serajganj Municipality. Where the bulk of the rate-payers are Hindus and the municipality is maintained by the money of the Hindus, such a course is undoubtedly prejudicial to the interest of good administration. The election of Commissioners by the rate-payers took place in March last. And now after six months' deleberation the Government has published a list of nominated Commissioners which will not fail to re-kindle the fire of race-animosity among the Hindus and Musalmans of the place. In the last two terms the Hindu Commissioners unanimously elected an impartial Musalman Commissioner as their Chairman. This time most of the nominated Commissioners bear anti-Hindu feelings. Among the present Commissioners the Government Pleader is the most learned and experienced man and, consequently, best fitted to become Chairman. But we doubt whether the Musalman Commissioners will support him. In the last meeting of the Local Board the Musalman members rejected the proposal of the local Magistrate to support the only able man on the Board and elected one of themselves as Vice-Chairman. Under the new Governor is self-Government to be run in this manner in which educated men will be defeated and humiliated by the uneducated, the honour of the law will not be maintained and the hard-earned money of the public will be wasted? What will Hindu Commissioners do under the circumstances?

(*g*)—*Railways and communications including canals and irrigation.*

HITAVADI, Sept. 20th, 1912.

A railway complaint.

37. The *Hitavadi* [Calcutta] of the 20th September publishes a letter complaining that inspite of repeated appeals the East Indian Railway authorities do not provide a waiting-room and latrine for females at Ondal station. The existing waiting-rooms on the two platforms for males are also monopolised by sweet-meat sellers and ærated-water sellers. This also requires looking into. The necessity of waiting-rooms at this junction station is specially great because of the bad timing of the trains which makes long waits necessary in changing from one train into another.

HITAVADI, Sept. 20th, 1912.

Ibid.

38. Babu Sibendranath Nandi, Pleader, Judge's Court, Jessore, writes to the *Hitavadi* [Calcutta] of the 20th September to complain that recently one night he with his wife and infant daughter went to Nabharan station (Central Section, Eastern Bengal State Railway) to catch the train which leaves that station at about 8-30 P.M. Unfortunately he missed it by a few minutes and this necessitated his travelling by 2-30 A.M. train. All these hours he and his wife and infant daughter had to wait on the open platform, because the Station Master declined to unlock the door of the waiting-room for females. In addition to this allegation against the Statien Master others also are made, *e.g.*, that he prohibits the sale of tickets when once a train is in, declines to give change to would be passengers, etc. An inquiry, it is said, would reveal other mysteries also.

ANAND BAZAR PATRIKA, Sept. 19th, 1912.

Accidents on the Barasat-Basirhat Light Railway.

39. The *Ananda Bazar Patrika* [Calcutta] of the 19th September speaks of the frequency of accidents on the Barasat-Basirhat Light Railway, four of them having occurred in the course of two months. The matter demands the notice of the authorities.

Bridges on the road between Kurhani and Turki.

40. One Ramdev Narayan Singh of Chanderhati (Kurhani railway station) writes a letter to the *Tirhut Samachar* [Muzaffarpur] of the 19th September in which he draws the attention of the Bengal and North-Western Railway Company and the Collector of Muzaffarpur to the urgent necessity of constructing a number of bridges both on the railway and the District Board road between Kurhani and Turki railway stations to allow the flood water of the adjoining lowlands to escape and thus save the crops growing on the same and the poor cultivators from the misery, that is now caused every year by the destruction of these crops for want of such bridges.

TIRHUT SAMACHAR, Sept. 19th, 1912.

(*h*)—*General.*

Compensation for Mr. Clarke.

41. With reference to the recent questions in Council regarding compensation for Mr. Clarke and the official replies thereto, the *Ananda Bazar Patrika* [Calcutta] of the 19th September writes that Government admits that Mr. Clarke paid nothing to the expenses of the suit; neither was his promotion or salary affected by it. So it is inexplicable what loss he has suffered for which he is to be compensated.

ANANDA BAZAR PATRIKA, Sept. 19th, 1912.

Ibid.

42. The *Hitavadi* [Calcutta] of the 20th September infers from the recent official statement in Council that Government can now say nothing about the question of compensating Mr. Clarke, that the question of granting him pecuniary compensation is now being considered by Government. And yet the proposal to compensate him is really inexplicable for he has suffered no loss. Of course he suffered some amount of mental discomfort, but that is really too ridiculous a basis on which to demand pecuniary compensation in this work-a-day world. Let no Government encourage injustice by adopting such a new and strange policy.

HITAVADI, Sept. 20th, 1912.

The resolution on the Hoti Mardan case.

43. The *Sanjivani* [Calcutta] of the 19th September has the following:—

We shall not criticise *in extenso* the Government of India's resolution on the case of the Khan of Hoti Mardan, but shall say a few words on one point in it. The resolution in one place says that the refusal of bail to the Khan was perfectly justified, and that "it is a common Indian experience that enlargement on bail is used by wealthy and powerful persons to bribe and intimidate witnesses." The expression of such an opinion by any ill-educeted mufassal police officer would not have astonished us, but when it comes from the office of the Government of India we are bewildered. Are we to understand that wealthy and powerful persons would no more be enlarged on bail? To our mind the resolution makes the breach between the judicial and the executive more prominent than ever.

SANJIVANI, Sept. 19th, 1912.

Ibid.

44. The *Hitavadi* [Calcutta] of the 20th September writes:—

The idea of Government evidently is that when a Magistate or police officer has reasonable suspicion of a man's guilt he can throw him into prison, no matter what his social position may be, where he will go on suffering all kinds of hardship, while the police will take their own time in getting up evidence against him. The Government is haunted by the fear lest such a man on being released should tamper with the witnesses against him. Evidently while Government is careful to see that the police are to go on collecting evidence against him, it has no time to reflect as to who is to collect evidence for his defence. Should a man who has incurred the displeasure of the magistracy and the police be disallowed facilities for his own defence? What can be more regrettable than that Government itself should now publicly support a course of policy which we blamed Mr. Weston for adopting at Midnapore? Can a just Government wish that the honour and safety of the people should be wholly dependent on secret police spies?

Government says that the Khan was not produced in court for a few days after his arrest because he was in bad health. Well, it was certainly an act of strange mercy to a man in ill-health not to allow him bail but to let him enjoy rest in prison. Does not Government know that in India people

HITAVADI, Sept. 20th, 1912.

look on *hajat* life as humiliating? The Khan was an old and respectable man. Government may think it right to keep him in *hajat* for eight days on flimsy evidence, like a common habitual criminal, but public opinion will never so regard it. There are signs of personal spite and malice having been at work here, which Government has not at all succeeded in obliterating.

Then again the official explanations regarding the demand of subscriptions for the Islamia College from the Khan, the presence in a Pushtoo Manual prepared by Sir G. Roos-Keppel of abusive epithets against the Khan and the withholding of some telegrams despatched by the Khan to some high officials will not be regarded as satisfactory by the public. Indeed no good purpose can be served by an attempt to find fault with a decision of the High Court on the strength of one-sided evidence of this nature. People will not believe such evidence and the effort should not have been made at all. The Secretary of State may be satisfied with such explanations, but the public will not.

And, finally, it is not proper for the Government thus to find fault with the decisions of High Courts. By such a course either Government or the High Courts are bound to lose public confidence and respect. If Government wants to save the reputation of its officers, let it appeal to the Courts. Such an attack by the executive on the judiciary can never be pleasing. Let not Government forget that the proceedings in this case have made people anxious about the safety of their own honour.

CHARU MIHIR, Sept. 17th, 1912.

45. The *Charu Mihir* [Mymensigh] of the 17th September thinks that the Government has exceeded its functions in criticising the findings of a High Court Judge. This is most objectionable. Only an Appellate Court can review the decision of a High Court Judge. This new line of conduct will lead to mischief. Occa ionally individual Magistrates in self-forgetfulness are led to make public remarks on the findings of High Court Judges. But we never thought that the Government of India itself would be led to the same bad policy.

The Hoti Mardan case.

RANGPUR DIKPRAKASH, Sept. 15th, 1912.

46. The *Rangpur Dikprakash* [Kakina] of the 15th September does not intend to enter into the merits of the case and has no doubt about the good intention of Sir George Roos-Keppel in having taken action against the Khan of Hoti Mardan, but considers the course adopted by the Government in defence of its subordinates as unjustifiable in the extreme. "It is," says the writer, "both a dangerous and exceedingly unwise policy for the highest executive in the land to set itself up as a court of appeal and publicly review and reverse the findings and decisions of the highest judiciary in the country. The attitude of the Government is as undignified as it is derogatory to the highest judicial authority and while executive action of this kind must inevitably tend to shake public confidence in the purity of justice, it will not enhance the prestige of the executive officers. The tone, spirit and language of the despatch issued in this instance are by no means such as people would expect to see in a simple 'Defence' or statement of bare facts. We much regret His Excellency Lord Hardinge's Government has thought fit to publicly criticise in a spirit of angry resentment and impatient superior judicial tone the judgment of one of the learned and most emiment Judges of the chartered High Court of Bombay, and it is all the more deplorable as there was hardly any occasion for even a simple 'Defence' since we do not believe that any fair-minded man could have given credence to the story of so able and distinguished an officer as Sir George Roos-Keppel having been actuated by feelings of hatred and ill will."

Ibid.

BANGAVASI, Sept. 21st, 1912.

47. The *Bangavasi* [Calcutta] of the 21st September says that the Bhagalpur case has come as an eye-opener to the public as regards the danger of the present magisterial system. High hopes are entertained that the Public Service Commission will devise some means of removing this danger.

The Bhagalpur case.

ANANDA BAZAR PATRIKA, Sept. 19th, 1912.

48. The *Ananda Bazar Patrika* [Calcutta of the 19th September remarks:—An inoffensive zamindar is put to all this trouble simply because he appoints his own officer to his own zamindari and did not take a man to suit the fancy of the authorities. Will those who put him to this mental and pecuniary loss now compensate him therefor? The Anglo-Indian papers want the Government

Ibid.

officers concerned in the Mymensingh and Midnapore cases to be compensated. Why are they silent now?

We do not want to blame Government, but in order that good-feeling may be promoted between the rulers and the ruled we ask Government to save its peaceful subjects from the oppressions of individual officers employed by it, whose conduct may from time to time deserve censure.

DAILY BHARAT MITRA, Sept. 22nd, 1912.

The Bhagalpur zamindar's case.

49. The *Daily Bharat Mitra* [Calcutta] of the 22nd September closes its criticism of the case with the following remarks:—

The judgment delivered by Justice Mukherji in the case the other day is a condemnation of the district authorities of Bhagalpur. It also proves that the object in prosecuting Babu Rajendra Narayan Singh was to harass him. There is, however, no hope of the Government calling for an explanation from the authorities; for now-a-days they do not care for the opinion of the High Court. Mr. Lyall's proceedings against Rash Behari Mondal were severely criticised by the High Court, but Sir Andrew Fraser, the then Lieutenant-Governor of Bengal, instead of rebuking him patted him on the back. Mr. Lyall is now the Commissioner of the Division (?). Be that as it may, Government ought to take steps to stop such vagaries of the Magistrates. We conclude this series of articles with the last portion of Justice Mukherji's judgment although there is no hope of its receiving any attention:—

* * * * * * *

The present is an age of resolutions. So it is quite possible that a resolution may be published supporting the action of the Bhagalpur district officials, but the result on the public mind of such a course will be quite the reverse of what may be contemplated.

HINDI BANGAVASI, Sept. 23rd, 1912.

Ibid.

50. The Magistrate's greatness and importance are beyond description, says the *Hindi Bangavasi* [Calcutta] of the 23rd September in reference to the above case. Although, says the paper, a Magistrate differs in no way from an ordinary human being as regards his limbs and outward appearance, the power which he possesses is enough to make his district or department tremble before him. He can make a rich man poor and his ire can set all around him on fire.

After giving a history of the case and the points in the judgment of Justice Mukherji the paper observes:—No comment is necessary on this case. A persual and consideration of its history shows how great the Magistrate is. Seeing the results of this and the Midnapore damage case, people may be considered justified in demanding the separation of the executive and judicial functions. Babu Rajendra Narayan Singh should exercise patience and console himself by knowing that the joy caused to the people by his acquittal is as great as their pain at his prosecution was severe.

MEDINI BANDHAV, Aug. 16th, 1912.

The Midnapore case defendants transferred to Bihar.

51. The *Medini Bandhav* [Midnapore] of the 16th September says that Midnapore was in a state of panic the day on which Rai Bahadur Lal Mohan Guha recently visited the town. However, Bengal has been greatly relieved by the transfer of this officer and Mr. Weston and Khan Bahadur Muzhar-ul-Haq to Bihar.

HITAVADI, Sept. 20th, 1912.

The separation of the Judicial and Executive functions.

52. The *Hitavadi* [Calcutta] of the 20th September is surprised and sorry to hear from Sir R. Craddock that he cannot make any statement of the intentions of Government regarding the separation of the judicial and executive functions as requested to do by Mr. Bhupendra Nath Basu at the last sitting of the Legislative Council. The question is not certainly a new one. As far back as 1908, Sir Harvey Adamson stated in Council that the separation was to be made experimentally in some selected districts in Bengal. After that, last year, Mr. S. Sinha elicited from Government a statement that the matter was under their consideration. But the present reply is in the nature of a puzzle as suggesting that Government is quite undecided in the matter. Have they then decided against the proposed separation of the two functions? The people will be extremely dissatisfied if a reform long desired by them and approved by Government is now abandoned after all.

SANJIVANI, Sept. 19th, 1912.

Promotion of High Court Judges to high executive posts.

53. The *Sanjivani* [Calcutta] of the 19th September says that the Indians have all along been protesting against promotion of judicial officers to high executive posts, but unfortunately to no effect. They protested against the promotion of Sir Harvey Adamson from the Bench in Burma to a membership of the Government of India. Moreover, Judges of High Courts have often been favoured with memberships of the India Council, and it is rumoured that very soon another retired Judge will be added to their number. This is bad in principle, for such chances of promotion are likely to demoralise the judiciary by robbing them of their independence.

HINDI BANGAVASI, Sept, 23rd, 1912.

The Nicholson Committee.

54. Will not the Nicholson Committee, asks the *Hindi Bangavasi* [Calcutta] of the 23rd September, take the statements of native officers of native regiments and see what they have to say about the strength of the British force?

BANGAVASI, Sept. 21st, 1912.

Prayer for withdrawal of the Press Act.

55. The *Bangavasi* [Calcutta] of the 21st September urges on Lord Hardinge the prayer that His Excellency's State entry into Delhi should be made the occasion for withdrawing the Press Act or at least the section of it relating to securities. The Press Act has been doing great injury to the cause of literature, and, moreover, the grounds which led to its enactment no longer exist.

BASUMATI, Sept. 21st, 1912.

The Imperial Library.

56. The *Basumati* [Calcutta] of the 21st September protests against the scheme which, it is rumoured, has been formed for transferring the Imperial Library from Calcutta to Delhi, and draws the attention of Lord Carmichael to the present inefficient management of the Library.

VISVA-VARTA, Aug. 23rd, 1912.

The question of locating Government offices at Dacca.

57. The *Visva-Varta* [Dacca] of the 23rd August expresses dissatisfaction at Lord Carmichael's statement made at Dacca to the effect that it would not be convenient to locate any of the departments of Government there. The special character of Dacca as the second capital of Bengal can be maintained only if some of the departmental head offices are located in it. The Postmaster-General's office, which is under the Government of India, may be transferred to Dacca, and it is absolutely necessary that there should be established in it a branch of the head office of the Education Department in Calcutta under an Assistant Director of Public Instruction. Unless this is done the rate at which education has been spreading in Eastern Bengal during the last five years will receive a great check.

HITAVADI, Sept. 20th, 1912.

A change in the spirit of the officials.

58. The *Hitavadi* [Calcutta] of the 20th September writes that the effects of a good example are far-reaching. Indeed Lord Carmichael has set to the Civilians here an example of lofty and dignified courtesy towards the people. And already some of his subordinates are profiting by this example. Lately Colonel Gordon, Commissioner of the Assam Valley Division, called on Babu Surendra Narain Singh, zamindar of Bagribari, who is ill, and waited for a time by the sick man's bedside, and made enquiries after the health of his children, and generally behaved in a most generous and sympathetic manner which has won the hearts of all the people of Assam. It is indeed a matter of rejoicing that such a change should have come over the spirit of our officials—why, we need not say, because both the Government and ourselves know that.

SANJIVANI, Sept. 19th, 1912.

Hardship caused by the stoppage of the grain allowance.

59. "A Circle Pandit of Mymensingh" writes in the *Sanjivani* [Calcutta] of the 19th September to say that the stoppage of the grain allowance, while the price of coarse rice is still over Rs. 5 per maund, has caused great hardship to the poorly paid circle pandits as also to the poorly paid officers of the postal and other departments. The writer prays the Government to consider the matter carefully and in a sympathetic spirit, and raise the salaries of these officers or continue the allowance from April last.

TRIPURA HITAISHI, Sept. 18th, 1912.

The Sarail cutcherry affair.

60. The *Tripura Hitaishi* [Comilla] of the 18th September hopes that after the recent local enquiry held by the District Magistrate the project of removing the cutcherry at

Sarail to Brahmanberia will be given up. The proposal of the Manager of the Sarail estate to give the Sarail people a police-station in the place of the cutcherry is altogether unentertainable.

Rumour of transference of Chittagong to Assam.

61. The *Hitavarta* [Chittagong] of the 13th September says that the rumour of a proposed amalgamation of Chittagong with Assam has caused great uneasiness in the public mind, and is reminding people of the dark days of the anti-partition agitation. The Government of India's famous despatch on the desirability of annulling the partition clearly states that the five Bengali-speaking divisions ought to be placed under one Government. Government ought at once to issue a press communiqué assuring the public of the baselessness of the rumour. HITVARTA, Sept. 13th, 1913.

Ibid.

62. The *Jyoti* [Chittagong] of the 12th September referring to a rumour to the above effect writes that it cannot credit this statement. If this is done, no value will attach to any official pronouncement or even to a Royal Prolamation. JYOTI, Sept. 12th, 1913.

Ibid.

63. The *Tripura Hitaishi* [Comilla] of the 18th September is unwilling to believe that Government will return to the Curzonian policy of partition and re-kindle the fire of discontent which has recently been quenched by His Imperial Majesty. Nothing can be more unfortunate for Chittagong than her separation from Bengal with which she has shared her fortunes from time immemorial. TRIPURA HITAISHI, Sept. 16th, 1913.

The price of salt.

64. Can nothing be done to reduce the price of salt which has risen of late owing either to the increase in freight or the formation of a guild by the producers thereby defeating the object of the reduction of duty on this most common article of consumption during the administration of Lord Curzon? asks the *Hindi Bangavasi* [Calcutta] of the 23rd September. HINDI BANGAVASI, Sept. 23rd, 1913.

The excise policy in the Punjab.

65. Taking the following passage from the report of Mr. Stewart, the Deputy Inspector-General of Police in the Punjab, for its text the *Daily Bharat Mitra* [Calcutta] of the 19th September again criticises the excise policy of the Government of that province and says that since the number of crimes has increased with the growth of the drinking habit in the people, what could be a greater condemnation of Sir Louis Dane's administration than these remarks of the District Magistrate:— DAILY BHARAT MITRA, Sept. 19th, 1913.

"Both the Superintendent of Police and the District Magistrate comment on the growth of drink and the latter attributes no less than one-third of the crime of the district, directly or indirectly, to drink."

The paper reiterates the opinion expressed by it before, that nothing short of closing liquor shops will improve the present state of things in that province.

Wanted a Post-office.

66. A correspondent of the *Visva-Varta* [Dacca] of the 23rd August complains of the want of a post-office at Janjira station, Sibchar, district Faridpur, which occupies the central position in the area comprising about 320 square miles, having a population of 30,000 souls, 3 important ports, 7 or 8 cutcherries, and 16 or 17 schools. VISVA-VARTA, Aug. 23rd, 1913.

A novel discovery.

67. The Madras Government has, says the *Daily Bharat Mitra* [Calcutta] of the 22nd September, discovered a novel method of propagating loyalty, viz., hoisting a *Royal flag* on every school. No doubt the idea is a good one, but it should not be forgotten that familiarity breeds contempt. Methods like these of spreading loyalty cannot have a hundreth part of the success that may be had by good treatment. DAILY BHARAT MITRA, Sept. 22nd, 1913.

Sir John Hewett.

68. After giving a brief history of the official life of Sir John Hewett with a special mention of the courage shown by him in his early career during the famine of 1855, when he furnished evidence of the deaths due to starvation at Agra in support of the indictment of neglet brought against the Government under whom he was serving by the Joint-Magistrate of the place, the *Daily Bharat Mitra* [Calcutta] of the 18th September says that his administration of the United Provinces will be remembered for two things, viz., the progress made in improving the industrial condition of the province with construction of large public buildings and his DAILY BHARAT MITRA, Sept. 18th, 1913.

opposition to give the children of the soil any share in the Government of their country as well as to keep the province without an Executive Council. In increasing the number of Deputy Superintendents of Police from 13 to 34, Sir John Hewett has surpassed even Sir A. P. Macdonell in doing good to the people in his charge. He had, however, a very bad defect, viz., obstinacy. He was opposed to free and compulsory education in the country.

III.—Legislation.

Nayak, Sept. 21st, 1912.

"The protection of women."

69. The *Nayak* [Calcutta] of the 21st September supports the Bills introduced into Council by Messrs. Madge and Dadabhai. All respectable citizens must support this kind of legislation. Since social and religious ordinances fail to check this kind of sin, the State must do the needful, the law must be strengthened as much as possible against these evil-doers.

At the same time it has got to be recognised that this question of the "social evil" is ultimately an economic one. Women of ill-fame in our country take up this hateful profession as a means of livelihood, simply because they have no other means of earning available to them. What are they to do if the law makes the practice of their profession difficult? Certainly neither Government nor society will do anything to maintain them at the public expense. What then are they to do? Under modern conditions of life cities are increasing in number in India and a city population is always predominantly a male population. And where there are a large number of males congregated in order to amass money, living without their own women-folk, prostitution is bound to flourish. In London in spite of stringent laws this evil flourishes most luxuriously, as has been proved by Mr. Stead. Girls pretend to sell flowers, match boxes, etc., whose real business it is to sell their persons. Among Europeans in Calcutta also there is no telling in how many ways sexual license is being indulged in. The truth is, this is an evil which cannot be checked by the law. All the same, the State must do its duty in this behalf and all citizens should support it in so doing.

As we said before, it is emphatically an economic question at bottom. Girls are bought young to be initiated into the trade, because when older they cannot learn the tricks so well. The law may try to prevent this. But that will really lead to more corruption, will afford one more opportunity to the police for bribe-taking.

In the meantime, let the public give their best attention to these Bills and let Government also proceed with caution.

Daily Bharat Mitra, Sept. 21st, 1912.

Imperial Legislative Council.

70. The *Daily Bharat Mitra* [Calcutta] of the 21st September has the following comment on the answers given on the side of the Government to certain questions other proceedings in the last session of the Imperial Legislative Council:—

Attendance of Government servants in political meetings is forbidden, but not if the meeting is not in favour of giving political rights to the people, and be composed of Europeans for the protection of its own race against outside attack! A Government servant may freely attend such meetings—such is the mandate of the Hon'ble Sir Reginald Craddock, the Home Member of the Council.

While the Indians are against the appointment of a member of the Indian Civil Service to the post of a Judge, Government has commenced appointing military officers to that post. When questioned about the appointment of a military officer to a judgeship of the Chief Court of the Punjab it said he was the most suitable man for it. Very well; India will no longer be surprised to find a doctor or an engineer as a Judge only if the Government finds him fit. It would be a nice spectacle, indeed, to see a military officer, a doctor, an engineer or a contractor some day sitting on the Bench of a High Court along with Civilian Judges.

The paper sympathises with the object of the Bill introduced in the Imperial Legislative Council the other day by the Hon'ble Mr. Dadabhai for protection of minor girls, etc., but reserves judgment till it sees the text of the Bill. Mr. Dadabhai's proposal to increase the age of consent to 16 will meet with opposition from the people. Government servants will be eligible

for election to the Legislative Council on their retiring from service. So a Council comprising officials nominated by Government and pensioners elected by the people will be able to transact its business smoothly without either a debate or interpellations. There would then be peace, love and unity.

Government says, the convicts in the Andamans are not being treated harshly as alleged and produced a letter from the Superintendent of Port Blair. Wonderful! Can an officer who is responsible for the good or ill-treatment of the prisoners ever admit that he treated convicts harshly? To believe the statements of its official like gospel truths and thereby show disregard for public opinion can never increase the popularity of the Government.

The combination of judicial and executive functions can never inspire confidence in the people. There has been an agitation for the separation of the two functions in this country for the last 25 to 30 years; something was done during the Morley-Minto *regime*, but the present Government says it does not think it necessary to consider the question. Will Lord Hardinge say if such an answer can satisfy the people?

VI.—Miscellaneous.

71. The *Hitavadi* [Calcutta] of the 20th September refers to the disappointment caused by the fact that Saturday, the 14th September, the day of the funeral of the late Mikado, the ally of Britain, was not observed as a holiday in the Government offices here. — Hitavadi, Sept. 20th, 1912.

The Mikado's Funeral and the Government offices.

72. The *Samay* [Calcutta] of the 20th September has faith in Lord Hardinge as a cool and level-headed statesman who is not likely, without mature reflection, to invite Indian Princes to attend the State entry into Delhi next December. His Excellency must be aware that most of these Princes are still in debt, incurred in connection with the visit to the Delhi Durbar of last year, and that invitation by the Viceroy is almost equivalent to a command. — Samay, Sept. 20th, 1912.

The State entry into Delhi next December.

73. The *Hitavadi* [Calcutta] of the 20th September writes that many Indian Princes dread the prospect of being invited to attend the ceremony. It will be a serious burden on their finances, already strained by the expenses incurred on the occasion of the King-Emperor's Durbar last winter. It is probable that if these Princes are given any option, 99 per cent. of them will prefer not to attend this ceremony. — Hitavadi, Sept. 20th, 1912.

Ibid.

74. The *Daily Bharat Mitra* [Calcutta] of the 23rd September quotes the *Empire's* remarks that while public opinion is respected everywhere, in India the authorities do not care a bit for it and spend seven months in their pleasure houses at Simla. — Daily Bharat Mitra, Sept. 23rd, 1912.

Government of India and public opinion.

75. In criticizing Mr. Montague's speech in introducing Budget estimates of India in Parliament a correspondent of the *Mithila Mihir* [Darbhanga] of the 21st September, after praising Mr. Montague as being a true well-wisher of India because of the absence of crooked reasoning, meaningless phrases, or rhetoric in his speech, examines his plan for improving the education of the country by means of residential Universities which it calls a homeopathic method of treatment and quite inadequate to remedy the evil. The evils that have crept into the English University system of education in India are not due to any want of residential colleges or the presence of English teachers but to the total want of religious education in them. The mode of life of English Professors is quite different from that of the Indian; too much social intercourse will, therefore, is likely todo more harm than good to the Indians; for all that these professors can do is to train them in European civilization. A tree can be known by its fruit. European education teaches independence, republicanism, and averseness to religion. So it is a great mistake to apply one evil to cure another. — Mithila Mihir, Sept. 21st, 1912.

Mr. Montague's Budget speech.

HINDI BANGAVASI, Sept. 23rd, 1912.

76. The *Hindi Bangavasi* [Calcutta] of the 23rd September notices the gradual decline of patents for discoveries by the Indians during the last 10 years, and, seeing that only 74 discoveries were made by them in 1909, asks if the decline is not due to the artizan classes losing their efficiency on account of their being subjected to ever recurring famine and disease.

Decline in patents.

NAYAK, Sept. 19th, 1912.

77. The *Nayak* [Calcutta] of the 19th September writes:—

The *Nayak* on "some palpable facts."

One general statement we shall make at the outset: we are not at all partial to political agitation. Our idea is that a subject people have no politics—what kind of political agitation can there be for a subject conquered people? But of course there can be some amount of politics associated with efforts on the part of such people to protect their own selves or their society and their religion. But such politics is not the Babu's politics. We are not in favour of *swaraj*. We are indeed strongly opposed to a *swaraj* which will lead to the placing of petty thieves in power. The talk of Colonial Self-Government we regard as the veriest sham and as a device to trick people. The self-Government existing in the British colonies cannot possibly be attainable by us, for we are not Englishmen, but simply Hindus, inhabiting India. We do not like any one of the catch-cries and phrases of the Babu community. We are Hindus, ruled by Brahmins. We know and believe that the English are the Emperors and will continue to hold sway in India by God's grace. So we have no right to say anything against divine dispensation and divine will. Moreover, Brahmins as we are, we have never, in any generation, cherished amibitions of ruling the State. So our constant prayer to God is that as he has appointed Englishmen to rule over India, they must be held to be fitted for the work and they should, therefore, continue doing that work for all time. And there is apparently no Indian race who are their equals in this work. Let them continue doing this *zamindari* work, for it is they who are best skilled in it. So it must be said that we are attached and partial to the English.

But, as we have said before, we cannot tolerate heat reflected from grains of sand. The sun's heat when it descends from the sky above, no matter howsoever strong, falls straight and direct on the head, whereas the heat reflected from sand-grains, in addition to being borrowed heat, first strikes the soles of the feet. That is why the sun's heat may be put up with, but the heat of the sand-grains is intolerable. The oppressions of the British Government may be put up with, but the heat of any of its paid servants, whether black or white, is intolerable. They are comparable to gourds and pumpkins on a *macha* (a bamboo or wooden support for plants and creepers to grow on and twine round). So long as they remain on the *macha* they are confident that their bamboo *macha*, which in this case means their service, is a hereditary possession of theirs; so that seated in their lofty position they can do anything they like. Many of them never once reflect that this service of theirs will not last for ever, that their *macha* will tumble down in time. That is why their outrages become intolerable. How often have we said that no matter what the laws may be, we shall have nothing to complain of at all, if only the ruling body was composed of honest and benevolent men. We are not prepared to discuss how many blacks and how many whites it is necessary to keep up in order to govern India. Whatever Government thinks proper in this regard it may do, and we shall respectfully acquiesce in its decision. But whether they be blacks or whites, Civilians or non-Civilians, we shall feel gratified if only the men engaged in direct ruling of the country be gentlemen and good men. The reflected heat of grains of sand is intolerable and such heat does infinite mischief and that is why we often write in public about the individual faults of many Government officers. For we know that these paid officials stand in dread of public opprobrium. And our intention is to use this opprobrium as a whip wherewith to strike them and keep them in order. So long as we retain any connexion with the press, we must continue doing this work fearlessly.

Because of our frequent references to the heat of sand-grains, many of these sand-grains are angry with us and try secretly and covertly to effect our undoing. But so long as the Lord is on our side, none can harm us and when

He strikes us down, no one will be able to save us. This poor resourceless *Nayak* through God's grace has surmounted many obstacles and difficulties. So long as we are not deprived of His grace, none will be able to do us harm. On one occasion a son of a Guha* with the assistance of a Brahmo Babu sought to injure us. On another occasion, the son of Sri Nanda, the eighth Basu, using all the means at his disposal (conciliation, gifts, war and creation of dissensions), catching hold of a *bazar sarkar*, posing as a Brahmo, and quoting the jargon of a *Kabiraj*, tried to create mischief.† But both efforts failed. It seems that with the advent of the new *autumn*, something is again being attempted with the assistance of the shining effulgence of the white lily.‡ Anyway, we are frightened by nothing, for we are really devoted to the English. We do not hide the defects of our own people and expose the misdeeds of Europeans. As we use the whip on the petty thieves among our own people, so we point out the defects of Europeans. In particular, we understand the policy of Lord Hardinge's rule and we realize the nobility of Lord Carmichael's courtesy. So long as we continue as journalists, we shall not conceal the truth, hide our real feelings and talk at random. We shall not swerve from our purpose, whether you tempt us, or threaten us. We will perish in our efforts to prevent the sand-grains beneath our shoes from getting too hot. We know many may try to throttle this poor *Nayak* out of existence. But who can kill so long as its appointed space of existence has not run out ?

* There is a pun upon the word *Guharbeta* which may also be taken to stand for a Bengali word of abuse meaning son of one who eats excrement.

† The original is very obscure here. Possibly the passage alludes to the Hon'ble Mr. Bhupendra Nath Bose, who is supposed to have done Panchkouri Babu some injury.

‡ The word used is *Kumud* which may be taken as a proper noun to mean a particular person.

We repeat that we desire the welfare of British rule, we despise the catch-cries of the Babus, we are strongly opposed to agitation and are bitter foes to hypocrites. We shall go on trying to preserve good government, to add to the glory of the English name, and get Lord Hardinge's policy accepted by the people. Let the English give us peace and ease so that we may safely perform our religious offices. We cherish no higher ambitions, we shall be glad if only we can lead the life of a Hindu.

78. The *Barisal Hitaishi* [Barisal] of the 16th September has the following :— BARISAL HITAISHI, Sept. 16th, 1912.

The *Swadeshi* vow.

The *Swadeshi vow* was enunciated in the following verse :—

Bengalis, do not refrain from practising the vow you have taken. If you break your vow, every one will laugh and the shame of our country will come to fill the whole world.

Seven years ago, the above song was composed; on that occasion there was a boycott declared of things *Bilati* in order to get the partition of Bengal annulled. If the vow taken on that day had been violated there was a risk of the whole world coming to be filled with the disgrace of our country. To-day we are not referring to the risk of that disgrace. So we want to change the above song as below :—

"If the vow is broken, every one will sink, and the very existence of the country will be lost."

To-day, we must take this vow not for considerations of shame but for considerations touching our very existence. The risk of shame has now been removed, but Bengalis have no right to break their vow for that reason. In the course of the commercial war which you waged with the foreigners during the last few years, those foreigners have learnt all your weak points, commercially speaking. If now, with the annulment of the Partition of Bengal, you give up your *swadeshi* vow, they will effect your ruin in the commercial sense, take steps so that for a century and more you will not again be able to stand on your own legs. So it is no question of shame now, but one of bare existence. You must go on using *swadeshi* things, not from spite and hatred but for the sake of self-protection. In fact you must stick to the *swadeshi* vow always. In Germany, leaflets are publicly circulated urging on Germans the necessity of using home-made things. Precepts of a like kind should be printed and hung up on your walls. If they are necessary in Germany, they are a hundred times more necessary in our country.

CHARU MIHIR, Sept. 17th, 1912.

Cow-killing discouraged in Rohtak.

79. Referring to the statement that some Moslems in the Rohtak district in the Punjab have pledged themselves to abstain from cow-killing, the *Charu Mihir* [Mymensingh] of the 17th September writes:—

This single curse has led to disunion for over a century in India. It has brought about no end of bloodshed and feud. This new move will not hurt Moslem religious susceptibilities, but will lead to their union with the Hindus. There will cease to be divergent interests between the two communities who can now combine in serving their country.

URIYA PAPERS.

UTKALDIPIKA, Sept. 14th, 1912.

Orissa Law scholarships.

80. Referring to the fact that two of the six Government Law scholarships for Orissa have been awarded this year to two Uriya graduates of the Calcutta Presidency College, the *Utkaldipika* [Cuttack] of the 14th September observes that this is a clear breach of the rule framed by Government which provides that these Law scholarships "shall be open to competition only amongst students who have graduated from Ravenshaw College, Cuttack," and exhorts the public to move in the matter without delay for "if once the rule is broken we don't know where we should be drifted to ultimately."

UTKALDIPIKA, Sept. 14th, 1912.

The fate of Orissa.

81. Referring to the desire of the Biharis as reflected in the *Bihares* newspaper that Orissa should be separated from Bihar and be joined with Nagpur and to the opinion of some Bengal politicians that even if Orissa be re-united with Bengal no part of the revenue of Bengal should be spent on Orissa, the *Utkaldipika* [Cuttack] of the 14th September observes that if Orissa be joined with Nagpur it will be driven backward by half a century in its progress; and that although it adds to the curiosity of some people to find poor Orissa kicked hither and thither like a foot ball, the pain of the latter is in fact simply killing. The editor, therefore, suggests that it is high time that the authorities should consider the question of uniting all the Uriya-speaking tracts under one administration.

GARJATBASINI, Sept. 14th, 1912.

Re-union of Orissa with Bengal objected to.

82. The *Garjatbasini* [Talcher] of the 14th September strongly objects to the proposal of re-uniting Orissa with Bengal and suggests that Ranchi, instead of Bankipur, should be the capital of Bihar and Orissa, and that the summer residence of the Local Government should be in Orissa. The paper advises the people of all the Uriya-speaking tracts including Ganjam to exert their utmost and to pray Government for the realisation of this object.

SAMBALPUR HITAISHINI, Sept. 7th, 1912.

The claim of the Ravenshaw College, Cuttack, to become a model college.

83. The *Sambalpur Hitaishini* [Bamra] of the 7th September, being at one with the *Uriya and Navasamvad*, compares the results of the Ravenshaw College and its Collegiate School with those of the Patna College and its Collegiate Institution at the last University examinations and comes to the conclusion that if the question of making one of these two colleges a model institution of the province ever arise, the claims of the Ravenshaw College deserve special consideration at the hands of Government.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 28th September 1912.

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CONFIDENTIAL] [No. 39 of 1912.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 28th September 1912.

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LI

N

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st January 1912.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee"	Ditto ...	Do. ...	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot" ...	Ditto ...	Do. ...	Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4*	"Indian Echo" ...	Ditto ...	Weekly ...	Kunju Behary Bose, age 45, Kayastha...	600
5	"Indian Empire" ...	Ditto ...	Do. ...	Kishori Mohan Banerji and H. Dutt ...	2,000
6	"Indian Mirror" ...	Ditto ...	Daily ...	Satyendra Nath Sen	1,000 to 1,506
7	"Indian Nation" ...	Ditto ...	Weekly ...	Noresh Chandra Sarbadhikari and Srish Chandra Sarbadhikari.	1,000
8	"Musalman" ...	Ditto ...	Do. ...	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 61 years ...	400
10	"Telegraph" ...	Ditto ...	Do. ...	Satyendra Kumar Bose	2,000
11	"Comrade" ...	Ditto ...	Do. ...	Mr. Mahomed Ali, B.A. (Oxon.), age 30 years.	2,500
12	"Herald" ...	Dacca ...	Do. ...	Pryo Nath Sen	... ...
13	"East" ...	Do. ...	Bi-weekly ...	.....	.....

* Has not been published for the last six months, and most probably it will not be published again.

PART II OF THE WEEKLY REPORT.

Additions to, and alterations in, the List of Vernacular Newspapers as it stood on the 1st June 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
New	"Worlds Messenger" ...	No. 18, Kali Prasad Chakraberty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 22 years.	100 copies.
Do.	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Monthly (English).	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.

I.—Foreign Politics.

1604. The *Mussalman* contains the following remarks on the Persian question:—"If England does not yet assert herself and compel Russia to adhere to the Anglo-Russian Convention and keep her promise of maintaining the integrity and independence of Persia, the fate of that country must then be sealed. The manner in which loans are being granted to Persia, goes to show that the country is going to be devoured by inches. If a substantial sum had been advanced once, that would have helped the Government to carry out the necessary reforms and place itself on a firm footing, but, instead of that, small loans are being given from time to time and the result is that the amounts are spent practically to no purpose. . . . The time has arrived when England will show whether Liberalism is a mockery or a reality."

Russian policy in Persia.

Mussalman, 20th Sept. 1912.

II.—Home Administration.

(b.—*Working of the Courts.*

1605. Commenting on the treatment of under-trial prisoners in the different provinces of India, the *Mussalman* remarks that those who know anything about the administration of criminal justice in this country are fully aware how the all-powerful Indian police abuse their power and authority and how arrests of innocent persons are often indiscriminately and sometimes maliciously made. It is also well known how some obliging Magistrates subject these accused persons to protracted trials, though eventually they are discharged or acquitted. It would be well if all the Provincial Governments see their way to follow the course adopted by the Government of Madras and thus protect innocent people from unnecessary harrassment by the police.

Under-trial prisoners.

Mussalman, 20th Se, t. 1912.

1606. Writing on the case against Maulvi Liyaqat Husain, the *Bengalee* does not agree with the Magistrate in thinking that the Maulvi wilfully disobeyed the order. He said in his defence that his object was to test the legality of the order, and this could only be done by disobeying it. This can hardly amount to what is called wilful disobedience. Technically it may be so, but from the common-sense point of view the public will absolve the Maulvi of having wantonly disobeyed a legal order. In any case, it must be admitted, having regard to the object which the Maulvi had in view, that the fine was excessive. A nominal fine in vindication of the law, as interpreted by the Magistrate, would have met the requirements of the case. It is hoped the case will be taken up to a higher tribunal, as the issues involved are of the most vital public interest.

Liyaqat Husain.

Bengalee, 25th Sept. 1912.

1607. On the same subject, the *Bengalee* writes that it is amazed at these proceedings, so inconsistent with the judicial calm and absolute freedom from excitement which one is accustomed to meet with among Magistrates who dispense justice in Calcutta. The Magistrate refused to give Maulvi Liyaqat Husain five seconds to pay the money, and would not allow anybody to go with him to fetch the money, on the ground that aman of his calibre should not be granted any favour. The paper points out that in a similar case, amid much more exciting circumstances, when the offence alleged was of an equally grave character, a man of some "calibre" was granted this favour by a mufassal Magistrate. When Babu Surendra Nath Banarji was convicted by Mr. Emerson, Magistrate of Bakarganj, for disobeying his order, and sentenced to pay a fine of Rs. 200, to which a further fine of Rs. 200 was added for contempt of court, Mr. Emerson allowed Babu Surendra Nath to go home under charge of the District Superintendent of Police, Mr. Kemp, and to pay the fine. Are not things of this kind constantly done? The journal has, therefore, no hesitation in saying that these proceedings of Mr. Swinhoe are contrary to precedent and have filled the public mind with pain and surprise. It hopes that the case will be taken up before a higher tribunal for final disposal, when this matter will doubtless be prominently referred to as showing the temper of the Magistrate.

Ibid.

Bengalee, 26th Sept. 1912.

AMRITA BAZAR PATRIKA, 26th Sept. 1912.

Liyaqat Husain.

1608. On the same subject, the *Amrita Bazar Patrika* writes:—"The sentence of a fine of Rs. 100 imposed on Maulvi Liyaqat Husain or, in default, one month's rigorous imprisonment by the Chief Presidency Magistrate, has astounded the public. What has he done to deserve this drastic punishment? Fancy the nature of his offence. Being in doubt about the legality of the order promulgated by the Police Commissioner, relating to public processions, he wanted to test it in a court of law by leading such a procession in the town. Surely there was nothing dreadful in such a proceeding. At the most it was foolish, and a warning after conviction would have quite served the purpose of the prosecution. It is by such magisterial over-doing of a thing that unnecessary unrest is created in the country. Pray, what public good has been secured by dealing so severely with a man who is as simple as a child and as gentle as a lamb, and whose only hobby is to preach what was characterised as 'honest *swadeshism*'?"

(c)—Jails.

BENGALEE, 20th Sept. 1912.

The Andamans.

1609. Referring to a petition submitted to His Excellency the Governor, by Srimati Pramila Sundari Devi, on behalf of her husband, Abinash Chandra Bhattacharji, a political prisoner in the Andamans, the *Bengalee* has no hesitation in commending it to Lord Carmichael for such action as His Excellency may deem fit. As has been repeatedly said, a policy of clemency towards political prisoners would in the long run be found to be the wisest and most statesman-like policy. Magnanimity, said the prince of English political philosophers more than a century ago, is not seldom the truest policy, and the saying embodies one of those truths that are universal. In the present case the prayer derives additional force from the consideration that the health of the convict has, according to the petitioner, completely broken down. If this statement is well-founded, it seems to be almost the clear duty of the Government to transfer him to a healthy jail, even if they cannot see their way to release him. The *Bengalee* has no doubt that the case will receive the sympathetic consideration of His Excellency the Governor.

BENGALEE, 21st Sept. 1912.

Ibid.

1610. On the same subject, the *Bengalee* goes on to say:—"The petitioner states, among other things, that her husband is continually suffering from malarial fever and that his health has completely broken down. We cannot vouch for the accuracy of this statement, but surely this statement, coupled with the fact that one of the prisoners recently committed suicide—no matter what might be the circumstances that led to it, and that another has gone mad—points to one and only one conclusion, namely, that an independent enquiry is urgently needed into the whole state of things in the Andamans, as affecting political prisoners. The refusal of the Government to direct such an enquiry to be made, and even to call for a special report, is bound to create a painful impression in the public mind. We can only hope Government will yet reconsider their decision and that an enquiry will yet be instituted. It is clear that nothing short of an independent enquiry will meet the requirements of the case and satify the demands of public opinion."

AMRITA BAZAR PATRIKA, 21st Sept. 1912.

Ibid.

1611. Referring to the same petition, the *Amrita Bazar Patrika* says that it must be admitted on all hands that the Alipore convicts were sentenced at a time when the mental equilibrium of the Government was sorely disturbed on account of various seemingly anarchical crimes raging in all parts of the country. It is therefore quite possible that the accused were treated with more rigour than would have been the case in a calmer situation. But now that the dark clouds have been dispelled altogether, an appeal can safely be made to His Excellency the Governor, asking him to show clemency to the petitioner by releasing the unfortunate convict—an act which will be much appreciated by the people.

1612. Referring to the case of Miss Mary Leigh, the well-known suffragette who was sentenced on August 7th to five years' penal servitude in connection with the outrage in the Dublin Theatre, and who has been released in a state of emaciation, after a hunger-strike lasting 44 days, the *Amrita Bazar Patrika* remarks:—"So there may be circumstances necessitating the release, after 44 days only, of an out-and-out defier of the law, whose offence is of such a nature as to merit five years' penal servitude. In the present case that circumstance was emaciation due to self-imposed starvation. But what is the case here in India? Why, only lately two very hard cases were brought to the notice of the Government,—that of Ullaskar Datta, said to be suffering from insanity, as well as of Abinash Ch. Bhattacharji, who, as disclosed by his wife's pathetic appeal to the Governor, is tottering on the brink of a premature grave through prolonged illness. And yet neither the mental malady of the one nor the physical disability of the other was in any way due to his own obstinacy as in the case of the English suffragette, but rather to the compulsory compliance with the rigors of jail discipline. Now, whose case is deserving of a more merciful consideration—that of the former or the latter? The appeals of both the unfortunate Indian convicts are still pending for disposal by the Government, and it can only be hoped that they will give as much kind consideration to the pitiable cases of Ullaskar and Abinash, as the Home Government has done in the case of Miss Mary."

The Andamans.

AMRITA BAZAR PATRIKA, 24th Sept. 1912.

(*d*)—*Education.*

1613. Writing on industrial education the *Amrita Bazar Patrika* remarks that one of the standing complaints of the people is the apathy of the Government to promote their industrial education. Certainly it has done something, but more should be done in this direction in the face of the industrial activities in all parts of the world. It is a pity that while the Government can find money for removing the capital to Delhi and other unproductive works, it has not enough funds to meet the demands of the industrial education of the people. The paper will be glad to know if this deterioration is being compensated for in other directions. Till then, it is its bounden duty to protest against the policy of straining at a gnat and swallowing a camel.

Industrial education.

AMRITA BAZAR PATRIKA, 23rd Sept. 1912.

(*e*)—*Local Self-Government and Municipal Administration.*

1614. In connection with the Calcutta Improvement Scheme, the *Bengalee* quite agrees with the view that the suburbs are in urgent need of sanitary improvement. In most of the suburban towns the drainage is defective and the water-supply leaves much room for improvement. But whatever sanitary schemes are undertaken, whether by the Government or by the Improvement Trust or by a newly-devised central authority, they should receive the sanction and support of the people concerned. A single scheme of sanitary reform carried out with the concurrence of the people, said Sir Ashley Eden, thirty years ago, is worth a hundred such schemes enforced against their wishes. This is a golden principle and ought never to be lost sight of. Half the difficulties of the Improvement Trust would have disappeared if that body had been more popular and less official in its constitution.

The Calcutta Improvement Scheme.

BENGALEE, 22nd Sept. 1912.

1615. The *Amrita Bazar Patrika* makes the following remarks on the Calcutta Improvement Scheme:—"Indeed, the Board is proceeding in a curious way. When a measure is inaugurated for benefiting a particular people or class of people, common sense at least suggests that it will be appreciated and blessed by the latter. But what do we find to be the case here? Why, the Board starts by threatending to crush under its vandal heels their long-cherished sentiments of attachment to their ancestral homes as well as the sanctity of their dwelling houses, and so evokes, not their appreciation and blessings, but their depreciation and curses. Nor do the Indian members of the Board fare any better.

Ibid.

AMRITA BAZAR PATRIKA, 25th Sept. 1912.

The procedure adopted is something like this. When one of them opposes, in the interests of the people, Mr. Bompas and his phalanx on a certain point, the latter very generously invite a discussion. And what is the result of such discussion? Why, when it is over and the matter put to the vote, Mr. Bompas and his phalanx of majority of course carry the day, and show by their majority of votes that the sun had risen, not in the East, as the minority had contended, but in the West! We hope Mr. Bompas will yet see his way to read the writing on the wall and avert the grim fiasco which his Improvement Scheme bids fair to be, unless properly handled."

BENGALEE, 24th Sept. 1912.

Uttarpara Municipality.

1616. Referring to a representation, submitted to His Excellency the Governor by the rate-payers of the Uttarpara Municipality, praying that the privilege of electing its Chairman may be conferred on that Municipality, the *Bengalee* writes that while that memorial is still under consideration, a counter-memorial has been submitted praying, as before, that the Municipality may be placed in Schedule I. To strengthen their case and to bring discredit on the original memorial, the oppositionists, it is said, have raised a hue and cry complaining that coercion and all sorts of illegal practices have been resorted to for the purpose of getting the general election held on the 20th July last cancelled. It is earnestly hoped that they will not succeed in their object on this occasion, as they did on the last. It is, indeed, a deplorable fact that party spirit should exist in this accentuated form in a Municipality which reckons so many educated and cultured men among its rate-payers. But it is still more regrettable that the existence of this party spirit should be made an excuse for withholding from the Municipality the privilege of electing its own Chairman. Do not the authorities realise that their own action in withholding from the Municipality a privilege which is enjoyed by other Municipalities of a similar standing is only calculated to embolden the unpatriotic faction? No more decisive action which the Government can take to put down the spirit of faction can be thought of than a public declaration to the effect that Uttarpara shall henceforth elect its own Chairman. Such a declaration will be at once a concession to the progressives as well as a lesson and a warning to the faction. There cannot be a better or more conclusive proof that Uttarpara deserves the boon it has been praying for than that for more than a decade the Municipality did practically elect its own Chairman and that the Chairmen so elected did discharge their duties to the satisfaction of both the public and the Government. Lord Carmichael is a great believer in local self-government, and in commending the case of the Uttarpara Municipality to His Excellency's consideration, the paper earnestly hopes it will have at his hands the consideration it so eminently deserves.

AMRITA BAZAR PATRIKA, 26th Sept. 1912.

Rural water-supply.

1617. Referring to the Conference to be held at Darjeeling, on the 9th and 10th October, to discuss rural water-supply, the *Amrita Bazar Patrika* remarks that the problem of water-supply is scarcely as difficult as that of malaria, plague or cholera. Mere money will not kill these diseases. Their real causes must first be discovered and then proper remedies found out and applied. The rural water-supply is, however, only a question of funds. The requisite funds, again, are not a huge amount, and they have always been available; but unfortunately they have never been properly utilised, and hence the appearance of the grim monster of an almost universal water scarcity of the severest kind during the three or four months of the hottest season. Besides, tens of millions in the interior know not what pure drinking-water is from year's end to year's end. There are few villages, unless they be on the banks of flowing rivers (many of which again are rapidly silting up), which can boast of a tank or a well containing wholesome water. If the proceeds of the Road-cess Fund were applied to the purposes for which it was created, not only the water difficulty but along with it, malaria and cholera might have been expelled from this presidency. There is no doubt that good drainage and pure drinking water are the two great means to effectually check these two scourges of Bengal; and the road-cess was imposed not only to make village roads and local paths, but also to promote the health of the rural population by supplying them with good drinking water and a system of good drainage. His Excellency will find that if the Road-cess Fund had been allowed to do its legitimate duties and

not diverted to illegitimate purposes, Bengal would have long been saved from one of the greatest calamities that can befall a whole population—the dearth of drinkable water. It is absolutely correct that what millions in rural tracts drink to quench their thirst is veritable poison. The evil can yet be averted by a proper application of the Cess Fund.

(g)—*Railways and Communications, including Canals and Irrigation.*

1618. The *Bengalee* complains of the serious inconvenience to which passengers on the Faridpur branch line are subjected on account of bad arrangement and composition of trains on that line. There are no goods trains on the line, although there is heavy goods traffic, particularly in the jute season. As a consequence, all the three passenger trains on the line are heavily overloaded with wagons. Sometimes 30 to 40 wagons are attached to a train for distribution at the different intermediate stations. The train has thus not only to carry all the load, but also to do the necessary shunting at every station, and the inevitable result is both the up and down trains, more often than not, miss their connections at Rajbari. This entails not only serious inconvenience but actual hardship upon passengers travelling to and from Calcutta. The paper appeals to the Eastern Bengal State Railway authorities to redress this inconvenience and hopes it does not appeal in vain.

Railway inconvenience.

BENGALEE. 26th Sept. 1913.

(h)—*General.*

1619. Referring to the promotions of Munsifs and Sub-Judges, the *Amrita Bazar Patrika* asks:—"Why have the promotions of these officers—(who, like the Brahmin's cow, must remain half-starved but yet yield plenty of milk)—been suspended and an unmeritted wrong inflicted on them? It is said that it is due to the inability of the highest Indian authority to grapple with a certain matter that has been referred to him for consideration. In short, the rumour in the air is that, ever since the repartition, the Secretary of State for India has been racking his brains to find out whether the senior grade of Munsifs created after the partition of Bengal and at the instance of his predecessor Lord Morley, to which is attached the salary of Rs. 500 per month, and which comprises a dozen officers at the most, should be retained or not. But why should the usual course of promotion in a certain branch of the public service be disturbed because of the question of the retention or withdrawal of the Rs. 500 grade among the Munsifs? If it be really such a momentous affair as baffles all attempts at solution, why not refer it to the Islington Commission and go on, in the meantime, promoting the poor officers?"

Munsifs and Sub-Judges.

AMRITA BAZAR PATRIKA, 21st Sept. 1913

1620. The *Amrita Bazar Patrika* remarks that more than three months have elapsed since the Commissioner of the Surma Valley went to Maulvi Bazar and made an enquiry into the serious allegations against the local Subdivisional Officer, Mr. Gordon, but the result is not yet out. This extraordinary delay has naturally given rise to much adverse comments in the public mind.

Allegations against Mr. Gordon.

AMRITA BAZAR PATRIKA, 23rd Sept. 1913.

1621. It is deplorable, says the *Amrita Bazar Patrika*, that heads of Governments and Administrations, as a rule, forget a very simple fact. If it is their duty to protect officials from the unjust aspersions of the people, it is also their duty to protect the latter from the alleged misconduct of their subordinates. Half the political discontent in the country would have disappeared if the balance between the two parties had been held strictly even by the higher authorities. What, however, almost invariably happens is that whenever there is a dispute between the officials and the people, the former, though strong, get all the protection from their superiors; and the latter, though weak, practically none. The Hoti Mardan case shows that even the Secretary of State in Council and the Governor-General in Council are not always free from this pro-official bias. The Gordon case, too, proves the same thing.

Heads of Governments and Administrations.

AMRITA BAZAR PATRIKA, 24th Sept 1913.

BENGALEE, 24th Sept. 1912.

Public opinion.

1622. Commenting on the answer of the Home Member on the question of the separation of judicial from executive functions, the *Bengalee* remarks that only last year Mr. Sinha withdrew a resolution at the request of Government, it being understood that the matter was under consideration. But now it is said that the Government has no information to give. Is it then to be understood that the question has been dropped, or that at any rate it has been shelved for the present? It is desirable to tell the Government—and with all emphasis—that the public will not allow the question to be dropped? The Government is, indeed, omnipotent; but the people have also learnt their strength and the secret of their power in combination and in the resources of constitutional agitation; and all history proclaims the truth that in all controversies between the people and their rulers, if the people have been loyal and strict in their adherence to the law and if they combined persistency with these qualities, victory has always been on the popular side. The Government of Lord Hardinge has shown its responsiveness to public opinion by the modification of the partition; and it is, therefore, with a sense of pain and disappointment that the country has received the answer of the Home Member on this important question. But the journal declines to accept it as the final word. The country can have no peace, no freedom from agitation, until the problem has been satisfactorily settled.

Turning to the question of the redistribution of territories and to the Despatch of the Government of India of the 25th August 1911, the whole trend of which is to place the Bengali-speaking population under one and the same administration, the paper goes on to say that the Bengalis in the Province of Bengal and outside have again and again urged the inclusion of the Bengali-speaking population in the fringe-area within the Presidency of Bengal. The whole of the agitation against the partition sprang from the central idea and the deep-rooted feeling that the Bengali-speaking population should be under one and the same administration. It is an idea dear to the heart of the Bengalis with which all right-minded men will sympathize. Nor can the fact be overlooked that the longer the question of territorial redistribution is postponed, the more difficult will such redistribution become; for every administrative arrangement has a tendency to stereotype itself. The Bengalis will not acquiesce in any arrangement that separates their kith and kin from the administrative division to which they belong, and the unsettlement of this question cannot fail to keep alive an irritating source of controversy.

INDIAN EMPIRE MIRROR, 14th Sept. 1912.

Separation of executive from judicial functions.

1623. Commenting on the replies given to the questions of the Hon'ble Mr. Basu regarding the question of separation of executive from judicial functions, the *Indian Empire* writes:—"The desirability of the speedy ending of such an evil, which is fruitful of unnumbered cases of miscarriages of justice, which are of frequent occurrence, has all along been admitted, and never been challenged. The fact that the carrying out of this much-desired measure has been postponed, according to Government, on the score of expense has been unanimously declared by the critics of the Government in the press to be a lame excuse . . . . The Government, which can find money to build a temporary capital at Delhi to the tune of nearly forty lakhs of rupees, is unable to spend a few lakhs on this reform, which affects the people most vitally, and for the carrying out of which they became hoarse in crying, is considered as absurd. If anything was needed to break the back of the camel, the last straw of the trials of Midnapore and Bhagalpur will amply justify."

HERALD, 25th Sept. 1912.

Lord Hardinge's Government.

1624. The *Herald* writes:—"When the partition was annulled the so-called friends of India gravely asserted that by yielding to the agitation of the Bengalis the Government of India actually put a premium on agitation and thus paved the way for eternal unrest. The people of India indeed thought highly of Lord Hardinge's Government,—a Government that had the courage to do the right in scorn of consequences. This high opinion of Lord Hardinge's Government was further intensified by the publication of the famous despatch of August 25th 1911. But, after all, it seems the puerile nonsense indulged in by our so-called friends had its desired effect. Indeed the Government of Lord Hardinge

showed unmistakable signs of nervousness, not only about the result of the annulment of the partition, but about agitation of all sorts. We notice that in regard to the question of the annulment of the partition one of the conditions, which the Government of India lays down, of a satisfactory and conclusive settlement is that it must be so clearly based upon broad grounds of political and administrative expediency as to negative the presumption that it has been exacted by that 'clamour or agitation,' as if all agitation was bound to be antagonistic to administrative expediency. One characteristic of a nervous Government is that it does things in a clumsy fashion. The promise of autonomous administration as held out in the famous Despatch and the subsequent going back on it, is an instance in point; the move to Delhi is another. Again, the attitude of the Government in regard to the question of a readjustment of territories beautifully illustrates the stiffness which a nervous system not infrequently betrays. No doubt, in spite of all this, the Government of Lord Hardinge is entitled to the lasting gratitude of the people of India alike for what it has done and what it has promised; and yet, when everything to its credit has been remembered, one outstanding fact remains, namely, that it has gained as much by its respect for public opinion as it has suffered for want of it."

Board of Revenue.

1625. On this subject, the *Bengalee* writes:—"There is no Board of Revenue in the older presidencies, and there is no reason why there should be a Board of Revenue either in Bengal or in Bihar which also has an Executive Council. The members of the Executive Council, whether in Bengal or Bihar, are not overworked, and there is no reason to think that if the Board were abolished and its work made over to members of the Council, such members being relieved of a portion of their present work, the burden would be too heavy for them to bear. We earnestly hope that the decision of the Secretary of State is not final and that the matter will be reconsidered."

BENGALEE 26th Sept. 1912.

III.—LEGISLATION.

Interpellations in the Supreme Legislative Council.

1626. Referring to some important questions asked in the Supreme Legislative Council, the *Bengalee* remarks as follows:—"The Raja of Dighapatia wanted some information about the redistribution of territories promised in the Despatch of the Government of India of the 25th August. He was told in reply by the Home Member that no such proposals were under the consideration of the Government of India. The answer should have been followed up by a supplementary question and the Government been asked whether they at all intended to make a redistribution in accordance with the terms of the Despatch of the 25th August last, and if so, when? We cannot help thinking that the right of asking supplementary questions ought to be more largely availed of. The skilful use of it is often found to be a potent weapon for eliciting information from unwilling Ministers. In this matter, as in others, the Government might have been a little more communicative and a little more willing to take the public into their confidence. This is really not a subtle diplomatic question in which secrecy is required in the public interests. The public interests, on the other hand, demand that open avowal of the intentions of the Government and that transparent and unmistakable candour which inspire public confidence. Unfortunately it is the tendency of all bureaucracies to cultivate a spirit of secrecy which the public are apt to interpret as a sign of weakness rather than of strength. Nothing but good would have resulted if the Government had made an unreserved communication in connection with this and the question of the separation of judicial and executive functions. With reference to the reply of the Government as regards the treatment of political prisoners confined in the Andamans, we are constrained to observe that it is highly unsatisfactory and unconvincing. It is said that there are no orders that 'these particular prisoners should be treated with special severity.' This statement, we unreservedly accepted. No British Government, unless and until it has ceased to be British, would degrade itself by passing orders for a severer treatment of political prisoners. But the questions is—ought they not to be better treated than ordinary prisoners? As a matter of fact political prisoners confined in the Andamans

BENGALEE. 20th Sept. 1912.

were better treated before, as for instance the Manipur political prisoners who were sent to the Andamans in Lord Lansdowne's time. What justification is there for making a difference now? Then there is the broad fact that there was a case of suicide not six months ago which has been followed by a case of lunacy among this class of prisoners. Do not these facts constitute a ground for enquiry? But the Government declines even to call for a special report upon the situation. The unwillingness of the Government to satisfy the legitimate demands of public opinion must create a painful impression in the public mind. Mr. Gokhale is reported to have said in a recent speech in England that the time was fast approaching when it would no longer be necessary to trouble the British Parliament with Indian questions, for our own Legislative Councils would do full justice to them. We are afraid that we are as yet far off from this millennium. If these questions can elicit no satisfactory information from our Government here, they will have to be repeated on the floor of the House of Commons. The matter cannot be allowed to rest where it is at present."

AMRITA BAZAR PATRIKA, 20th Sept. 1912.

Interpellations in the Supreme Legislative Council.

1627. On the same subject, the *Amrita Bazar Patrika* wonders if the Hon'ble Members, who went up to Simla at considerable personal sacrifice to themselves with pocketfuls of interpellations, are satisfied with the answers the Imperial Government was pleased to vouchsafe. But there is no doubt the public regard them as very good jokes. Fancy a long string of questions are asked by a non-official member, and one of his official colleagues replies "No" to the first part; "yes" to the second part; "no information" to the third part; "not prepared to reply" to the fourth part; "sees no reason to interfere" to the fifth part; "Government is satisfied there is no truth in the allegation" to the sixth part, and so on and on. It really transcends the paper's comprehension how members of Council, who are alleged to represent the views and sentiments of the people, receive such answers with equanimity and without any protest. At the last meeting of the Imperial Council scores of questions were asked by different Hon'ble Members; but not one of them elicited an answer adding a grain to the existing stock of knowledge on the subjects interpellated on. On the other hand, the allegations were of a very serious character. It was alleged that not only were political prisoners treated with undue severity, but that one of them, unable to bear such treatment, had committed suicide. And one of the ways, though not quite a satisfactory one, to prove the incorrectness of these allegations, was to call for a special report. The Government, however, refuses to resort to this simple course, with the inevitable result that not only are the allegations not contradicted by a disinterested party, but the popular impression regarding them is confirmed by its failure to contradict them in a proper way. It is in this beautiful manner that the rulers prove their wisdom in governing this country! In order to remove the grave dissatisfaction produced in the public mind by the alleged cruel treatment accorded to political prisoners, an open enquiry should have been held in the matter and the result published to the world at large. But that is what the Government is not prepared to do!

Turning to the speech delivered by the Viceroy, the paper states that His Excellency was pleased to eulogise the services of Colonel Cole, Director of the temporary works, Delhi, as well as the officers, men and contractors who were "accomplishing the work with great expedition." It is regretted that His Excellency, however, clean forgot the real party who deserved His Excellency's "grateful acknowledgement." Need it be said that they are the poor, famine-stricken, malaria-and-plague-ridden people of India who, though starving and dying by tens of thousands, have yet provided money loyally, knowing full well that they won't derive a particle of benefit from the costly luxury, which, again, will vanish in the course of a year or two, making the country poorer by fifty lakhs or so?

VI.—Miscellaneous.

AMRITA BAZAR PATRIKA, 21st Sept. 1912.

K. B. Datta.

1628. By expressing his inability to accept the public address that was voted to him at the Town Hall meeting, Mr. K. B. Datta, writes the *Amrita Bazar Patrika*, has not only elevated his already high position in the estimation of his countrymen,

but set a noble example to those who are engaged in serving their motherland. A true patriot would never accept any reward for his public services, however brilliant and however self-denying. Self-extinction, self-abnegation, self-sacrifice, and self-denial is what he not only preaches but also practises. That is his idea, that is what he values more than any earthly reward that can be offered to him, if he can efface self completely. By accepting the address Mr. Datta might have derived some temporary elation and pleasure for the acknowledgement of his service by the public. But he would have perhaps thereby risked the enjoyment of a more durable, higher and purer form of happiness which is the portion of the truly self-denying patriot. An example of lofty patriotism like the one shown by Mr. Datta was very much needed for the guidance of our patriots. Fancy the nature of Mr. Datta's self-sacrifice. He might have been denounced as a conspirator any moment and hurled down into a dreary cell. While rotting there, evidence might have been concocted to ruin him. As a matter of fact, his name was in the black list. Yet he worked for the deliverance of his fellows undaunted, undismayed, and unintimidated, like a true hero. He struggled against heavy odds and yet succeeded in his mission. But for his disinterested devotion to the cause he had taken in hand, the pick of the Midnapore people would have perhaps been in jail by this time. A public address or a public purse is quite inadequate a reward for such noble services.

Representation of graduates.

1629. Referring to a resolution, respectfully urging upon Government "that in view of the unsatisfactory provision for the representation of the educated community in the Legislative Council, the graduates of the Calcutta University be allowed the privilege of electing at least one member to the Local Council," the *Bengalee* remarks that before long there will begin a vigorous and systematic agitation with a view to having full justice done to the claims of the educated community. The Government of India will be acting wisely if they will anticipate the inevitable, and confer on the graduates a privilege which they are determined to have, and which cannot possibly be denied to them on any rational ground whatever.

BENGALEE, 24th Sept. 1912.

Ibid.

1630. On the same subject, the *Bengalee* writes:—"The rule—an innovation upon the old rules—which provides that no one can be qualified as a candidate to be returned by a Municipality or a District Board who has not served as a member of such a body, has disqualified some of our best men. It has elicited a universal protest. It finds no place in the Regulations of the United Provinces, and there is no reason why it should be found necessary for Bengal. If the object be to improve the efficiency of the local bodies by attracting to them the best men, that object can only be secured by the enlargement of their powers and responsibilities and the addition to their financial resources. No indirect attempt of this sort to improve their efficiency or raise their status will be of any use. The rule has now been in force for three years. It has absolutely done nothing to help forward this object. The rule will have to be altered sooner or later—the sooner the better, so as to avoid all irritating controversy."

BENGALEE, 25th Sept. 1912.

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The 28th September 1912.

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